









## Today's Post Bag

## THE WEATHER

Jerusalem	53	51	22	22
Tel Aviv	51	49	20	20
Haifa	51	49	20	20
Nahariya	46	44	20	20
Be'er Sheva	46	44	20	20
Tel Aviv Port	54	52	22	22
Lydda Airport	54	52	22	22
Jerusalem	51	49	20	20
Be'er Sheva	46	44	20	20
Haifa	51	49	20	20

(\*) Haifa at 7 p.m. 53. Minus 10.00. expected today. 51. Minus 10.00. expected today. 51. Minus 10.00. expected today.

**IN THE HOUSE**—The House of Representatives today passed the bill to amend the National Defense Authorization Act, 1953, which provides for the construction of a new shipyard at the Naval Air Station in Jacksonville, Fla.

**THE FILM**—The film "The Last Days of Pompeii" is being shown at the Alhambra Theatre. The film is a story of the destruction of the city of Pompeii in 79 A.D. by the eruption of Mount Vesuvius.

**THE COMMISSION**—The Commission on the Status of Women is holding a public hearing on the proposed Equal Rights Amendment. The hearing is being held at the New York City Public Library.

**ONLY HALF**—Only half of the 100,000 people who are expected to attend the World Festival of Music and Dance in Moscow this summer are expected to be from the Soviet Union.

**THE PETAL**—The Petal, a new magazine, is being published by the National Youth Council. The magazine is aimed at young people and contains articles on a wide range of subjects.

**35 YUGOSLAV**—Thirty-five Yugoslav dancers are scheduled to arrive in Haifa in the ship "Filippo Griman" tomorrow. The dancers are part of a touring company.

**THE MANAGER**—The manager of the Palestine Bank in Tel Aviv, Abraham Lerner, was fined 14 weeks' imprisonment by the Tel Aviv District Court yesterday for failing to declare the bank's assets.

**FOUND GUILTY**—A man was found guilty of stealing 23 chickens from a chicken coop in the town of Be'er Sheva. The man was sentenced to 12 months' imprisonment.

**NINE TONS**—Nine tons of chicken fodder and 50 kilograms of chemical fertilizer were found in the home of a man in the town of Be'er Sheva. The man was sentenced to 12 months' imprisonment.

**Crushed to Death**—A 58-year-old woman, carrying a two-year-old boy, was crushed to death by a tender while crossing Rehov Melech Yosef in Tel Aviv. The driver was fined 100 sheqels.

**MAN SOLD POISON**—A man was fined 100 sheqels for selling poison to a customer who received disfigurement instead of fish oil from the Elhach Phasmany, Haifa, this evening.

**As soon as the mistake was discovered, the pharmacist informed the police and warnings were repeatedly broadcast over Kol Yisrael.**

**Zalman Kotler Funeral**—Mr. Zalman Kotler, doyen of the Jerusalem Journalists' Association, was laid to rest yesterday at Har Menucha cemetery in Jerusalem. He died on Friday at the age of 79.

**Present at the graveside were Mrs. Rahel Ben-Zvi, members of the Jewish Agency Executive, and many friends and acquaintances.**

**After leaving Mr. Kotler's home in St. Ben Maimon, the funeral procession stopped briefly in the courtyard of the National Institutions where prayers were said.**

**Mr. B. Korotkin, chairman of the Jerusalem Journalists' Association, took leave of the deceased at the graveside.**

**HAIFA MEMORIAL**—A memorial meeting on the occasion of the fifth anniversary of Haifa's liberation was held in the War Cemetery here today.

**Parents of the fallen, the Deputy Mayor, Y. Katz, and Army representatives attended. Mr. Eliezer Shvrit, who lost two sons in the war, eulogized the deceased.**

**In the evening service was held in the Central Synagogue.**

**Belgian Sport Clubs Cut Israel Ties**—The Belgian sports authorities have severed ties with Israeli sports organizations and ordered Belgian Maccabi clubs to refrain from participation in the coming Fourth Maccabiah, according to reports reaching Tel Aviv.

**This action followed the cancellation by Tel Aviv Maccabi of arrangements for a Belgian soccer side to play here during the Passover holidays against a combined Tel Aviv Maccabi and Tel Aviv Hapoel side.**

**Tel Aviv sources state that the arrangements for the games were made on private initiative and agreed on by both Tel Aviv clubs. Subsequently the Hapoel club withdrew as they said they could not accept the burden of the financial obligations. Following this Maccabi too said they could not shoulder this financial burden alone and cancelled the games.**

**The Israeli Football Association has communicated with the Belgian sports authorities, explaining that the arrangement to play was touched by their organization and were made by an interested individual and requested the Belgians to reconsider their decision.**

## Detained for Sending Threatening Letters

## POST Legal Correspondent

Letters threatening Judge Golan of the Jerusalem District Court have allegedly been sent to other Jerusalem judges and to the District Superintendent of Police, Zvi Glass, 28, who is suspected of having written the letters, was ordered detained for 15 days by a Jerusalem Magistrate yesterday.

Judge Golan was allegedly threatened with death for sentencing Y. Weinberger to a six months' prison term for having broken into the Bezalel Museum and stolen valuable objects.

Other letters were allegedly received by the Deputy President of the Supreme Court, Justice Olshan, among others threatening Mrs. M. Ben Porat, Deputy State Attorney. Her connection with the case is unknown.

Mrs. T. Levy, manager of the Pension Nahariya, is also alleged to have received a letter threatening her she would be killed for having informed on Weinberger. The police immediately detailed guards for Judge Golan and Mrs. Ben Porat and on March 19 arrested Glass in Tel Aviv.

In court yesterday, Glass said he was in the Army and wanted to be returned to his unit. The police prosecutor stated that Glass was also wanted on a charge, as he is listed as a deserter. The police prosecutor stated that Glass was also wanted on a charge, as he is listed as a deserter.

Identical to that in the letters and that an analysis of letters written by him to his sister showed that both the handwriting and the paper used corresponded to the material handed over to the police.

**Prosecution Sums Up On Soldier's Murder**—TEL AVIV, Sunday (ITIM).—Summing up for the prosecution in the trial of two residents of Lydda charged with the murder of an unknown Jewish soldier shortly before capture of that town in 1948, Mr. B. Tomkevitch of the District Attorney's Office, claimed that there was an organization behind the accused which had raised a fund for their defence and had persuaded witnesses to change their evidence.

He pointed out that the witnesses concerned had all applied to the same lawyer in Jerusalem and had given evidence under oath there, instead of in Tel Aviv. The chief prosecution witness, George Kassim, had been attacked in the Arabic paper "El-Yom" but Mr. Tomkevitch said that he was the only witness who could be believed.

For the defence, Mr. A. Jungst said that this witness was unreliable and a known criminal who might himself have committed the act for which the two men were sentenced to death. He said he had to cover up his deeds.

Judgement will be delivered on May 15 by District Court President N. Bar-Zakai and Judges Y. Shilo and Y. Gavison.

**London Pays Tribute To Queen Mary**—LONDON, Sunday.—A queue of mourners nearly seven kilometres long, shivering in a cold gusty wind, moved slowly towards ancient Westminster Hall where tonight the Dowager Queen Mary lies in state.

Three hours after the great oaken doors were opened 15,000 people had entered the stone-flagged hall to pay their last tributes and queue grew longer every minute.

The coffin will be taken on Tuesday for burial in Windsor Castle. (Reuter, UP)

**PASSOVER**—(Continued from Page 1) Hapah, Philip Griman and Pico, are due with 400 travellers, including 170 immigrants, mostly from North Africa.

Yesterday many travellers who had arrived at the end of last week were hurrying to get their heavy baggage checked by the customs and released from the port. Besides the 170 due to arrive today, some 700 newcomers will celebrate the Seder at the Elhach Aliya immigrant camp here.

The Maccabiah Gate will close today at 6 p.m. On the first and last days of Passover (Tuesday, March 31 and Monday, April 6) the Gate will be open from 11 a.m. to 8 p.m. for the benefit of persons with regular permits, but others are requested not to cross on these days.

Persons who have been authorized to visit the Old City to celebrate Easter are requested to obtain permits from the Jerusalem District Representative at least 72 hours in advance. During Passover week his office will only be open until 1 p.m. At the Abbey of the Dormition on Mount Zion, Easter Matins will be held on Wednesday and Thursday at 5.30 p.m.

The Supreme Court began its Passover recess yesterday and will sit again on April 8. During the recess the Court will hear only the most urgent petitions.

Under the joint sponsorship of the local branch of the Tel Aviv and the Tel Zionist Assn., a Seder for tourists and a limited number of local residents will be held at 8 o'clock this evening at the House, 1 Daniel Vitch Street.

**RATION NEWS**—JERUSALEM, Sunday, 8 o'clock. 50 TEL AVIV: Potatoes 750 grams, Hot 50, 100, 150, 200, 250, 300, 350, 400, 450, 500, 550, 600, 650, 700, 750, 800, 850, 900, 950, 1000. HAIFA AND SAMARIA: Potatoes 100 grams, Hot 20, 40, 60, 80, 100, 120, 140, 160, 180, 200, 220, 240, 260, 280, 300, 320, 340, 360, 380, 400, 420, 440, 460, 480, 500, 520, 540, 560, 580, 600, 620, 640, 660, 680, 700, 720, 740, 760, 780, 800, 820, 840, 860, 880, 900, 920, 940, 960, 980, 1000.

**Four Millionth Case Of Citrus in Haifa**—HAIFA, Sunday.—The S.A.P. Maria Pia, on Friday took the four millionth case of citrus fruit to pass through the port this season. The ship is carrying 58,000 cases to Holland and Belgium. Last year total exports were under four million.

**Sneh Supporters To Leave Ein Shemer**—HADERA, Sunday.—Twenty-five members of Kibbutz Ein Shemer, near here, who support Dr. Moshe Sneh's "Left Faction" declared a hunger strike on Friday when they found that their names were not included on the work list for the day and were threatened with expulsion.

They called off their strike yesterday after lengthy discussions during which they agreed to leave the settlement. It is not yet known where they will go. Ein Shemer has 250 members, the great majority of whom support the official Mapam policy.

**Peace League Leaders Fight Each Other**—The removal of Dr. Moshe Sneh, head of the Left Faction, as Secretary General of the Israel-U.S.S.R. Friendship League was called for by Mr. Meir Ya'ari, Mapam, in yesterday's "Al Hanihamshar." Dr. Sneh at the same time, demanded the removal of Mr. Ya'ari as President of the Peace Movement in Israel in his weekly, "Niv Hassom."

Mr. Ya'ari also wrote that while he was convalescing in Switzerland, he heard that Mr. Mordechai Oren, Mapam leader now imprisoned in Prague, had queried sympathizers of the People's Democracies in Israel on the trustworthiness of several former Hashomer Hatzair members in Czechoslovakia. He was told that they were fully trustworthy. It is believed that this is the reason for Mr. Oren's imprisonment. Mr. Ya'ari stated.

## U.S. Town Wrecked By Explosion

## LEWIS, INDIANA, Sunday (AP).

Several railway wagons loaded with ammunition exploded and blasted this coal-mining town last night, but the town's 375 residents apparently escaped death or serious injury.

The ammunition started exploding after part of the train had been derailed. Shells were screaming through the town three hours later. Fire raged out of control through much of the town and many houses were demolished.

The train was travelling from Chicago to Bedford on the Chicago-Milwaukee-St. Paul and Pacific line. Firemen fought the flames that spread over a radius of two kilometres, but were hampered by lack of water and danger from continuing explosions.

The cars were en route to Crane Naval ammunition depot, for storage.

**33 Die in Florida Nursing Home Fire**—LARGO, Florida, Sunday (AP).—A sudden fire swept a nursing home near here during the night killing 33 patients.

The fire, in the W. L. Littlefield Private Nursing Home, a single-story wooden building, was out of control when the firemen arrived and patients could be heard screaming. Officials are so far unable to determine the cause of the fire.

County welfare worker Angus Smith and one patient were killed in a car crash while Smith was driving three injured patients to hospital.

**Furniture Plant Opened**—NATANYA, Monday.—Middle East Furniture Industries reported the most modern factory of its kind in Israel for the production of bedding and furniture was dedicated in the local industrial zone today.

The plant, equipped with modern machinery for the production of springs and mattresses, wood and metalwork, polishing and upholstery, is a \$500,000 enterprise of a group of foreign investors, headed by Mr. S. Segal and Mr. N. Lee, both of South Africa.

At the ceremony today, Communications Minister Y. Sapir said that neither national funds nor reparations goods would bring the country back to a sound economic base, but only the activities of foreign investors setting up factories such as this.

Mayor O. Ben Ami regretted that the new coalition, with the General Zionists, had not yet fulfilled the hopes placed in it.

**ISRAEL INVESTORS FIRM** NEW YORK, Sunday (UP).—The formation of Israel Investors Inc. with a capital of \$10m. to promote investment by American capital in Israel industry and economy was announced here yesterday.

**"HILLEL"** Remedy Factory Ltd., Haifa Bay Manufacturers of Pharmaceutical Preparations, Injections, Tablets and Ointments.

**MANOR RESIGNS**—Mr. Felix Manor, Director of the Export Institute in the Ministry of Commerce and Industry, has resigned from his post and has left government service, it was announced yesterday.

Manor was invited to fill this post under terms of a special contract.

**KLIPPER RADIO WORKS Ltd.** DISTRIBUTORS OF THE WELL-KNOWN SCHNEIDER FRERES, PARIS WIRELESS-SETS with all their customers and friends.

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## World Produces More Goods, But Income Less Equally Distributed

## UNITED NATIONS, Sunday (UP).

World production reached a new record last year, but world income is now even less equally distributed among nations than before the war, the U.N. world economic report for 1951/2 said today.

Industrial and agricultural production showed a two per cent increase over the previous year, but food production rose only one per cent, barely keeping up with the population increase, the report showed.

High percentage increases in industrial production were reported from countries with centrally planned economies including the Soviet satellites and China. Military expansion in East Europe caused the output of heavy industries to rise faster than that of consumer industries.

The report, based on information given by the U.N. member governments, said that an expansion in the world supply of dollars could result from a rise in economic activity in the U.S. and easing of tariff barriers and increased long-term capital loans.

It said that the most important single symptom of the unequal world economic situation "is the inability of most countries to balance their accounts with the U.S."

Unemployment remained low last year, except in Belgium, Denmark, West Germany and Italy where the unemployed labour force ranged from seven to 18 per cent. Employment increased in Canada and France.

The report said that government expenses continued to increase during the year and that consumption rose in all countries except Australia and Britain. Real wages rose generally from 1941 to 1951, especially in Belgium, Canada, France, Italy and Sweden.

**'COMPLETELY OVERWHELMED'** LONDON, Sunday (AP).—Mr. Clement Davies, Liberal Parliamentary Leader, returned yesterday by air after spending six days in Israel at the invitation of the Israel Government.

"I was completely overwhelmed," he said. "They are building an entirely new country."

**Indian, Burma P.M.'s Tour Border Area**—IMPHAL, Northwest India, Sunday (Reuter).—Indian Prime Minister Nehru told reporters here today that Chinese Nationalist troops in Burma should either discard their arms and submit to internment or leave Burmese territory.

Mr. Nehru made his statement before leaving for the airport to meet Burmese Prime Minister U. Nu for a week's joint tour of the Assam-Burma border areas.

The meeting of the two Premier is the first such frontier meeting by leaders of any country in Asia. They are expected to discuss tribal problems, Chinese Nationalist troops and ways to prevent the increase of insurgents in Burma.

**20 Years of Jewish Handicraft Art**—throughout this long period of development, Israel successfully introduced her most beautiful art products, which are admired all over the world. You too will find a very large selection of artistic ceramics, modern metal objects, Bezael jewellery and many other fine gifts at

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**1933-1953 PALALUM LTD.** Initiative, thorough industrial knowledge, energy and constant hard work—these are the qualities which have made Palalum today the largest enterprise in the Middle East manufacturing household goods.

Palalum started manufacturing aluminium kitchen utensils 20 years ago. With the aid of a few machines and fifteen workers in all, housed in a small building, Palalum's first products began to appear. But these early days, Palalum has been the seed of a big business and products have grown, with the help of products of top-class quality, precision, finish and careful packing.

At the Levant Fair of 1934 and International Exhibitions in 1936, Palalum products were in the special sections, and the owners were awarded gold medals.

From the day of its establishment, Palalum has regarded as one of its main tasks the building up of an export market for its products and already before the outbreak of World War II, Palalum products were well-known throughout all the countries of the Middle East, South Africa, Hong Kong and even distant Australia sent in appreciable orders to the Israel firm.

Palalum today occupies a built-up area of more than 1,500 sqm. and its plant is equipped with the most up-to-date machinery, enabling mass production of household and kitchen utensils, bath aluminium and enamel-ware.

Palalum's expansion is proceeding apace and its new plants are under construction in the Herta industrial zone will be the largest and most developed of their kind and their machinery and equipment are the latest work in industry throughout the world.

The management of Palalum can regard with satisfaction the fruits of 20 years of hard work and the progress made in improving their enterprise and expanding it still further, despite the difficulties and obstacles standing in their path.

Modern equipment, departmented and thoroughly trained workers, who plan and above all maintenance of the firm's good name—these provide a guarantee of the production which exist in Israel industry today.

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## Cables in Brief

## LOCK—Alex Hama, a 58-year-old Chicago publisher with only \$1 to his name, died yesterday seven hours before his ticket for the English Grand National was \$4,000.

He had bequeathed the ticket, his only possession, to his daughter, DIVORCE—Miss Alida Vank, Italian film actress and star of "The Third Man" said on Saturday at Capri that she would marry a British director as soon as she obtained a divorce from her husband, Mr. Oscar Reiz. He declined to reveal the director's name.

**ATHLETE**—Jim Thorpe, often considered the world's best all-round athlete, died on Saturday after a heart attack in his home at Loma, California. He was 64. Thorpe, an American Indian, won world renown in the 1913 Olympic Games.

**LOYD RETURNS**—Mr. Selwyn Lloyd, Minister of State for Foreign Affairs, flew back to London yesterday from the Sudan. He said: "My visit will be of great value in future discussions."

**MARTIAL LAW**—The Persian Cabinet at an extraordinary meeting last night declared martial law for three months in the Bakhtiari area of South Persia because of trouble created by a tribal chief. Last month his tribesmen were reported to have attacked Persian troops and killed and injured a number.

**IN SECLUSION**—Andre Marty, the rebel veteran Communist leader, is reported living in seclusion in a village near Perpignan. He is still a member of the National Assembly.

**WANTED**—The prosecutor-general of Brunswick has issued a warrant of arrest against ex-General Otto Remer, former deputy chairman of the banned neo-Nazi Socialist Reich Party (S.R.P.).

**EXTRA TRAINS FOR PASSOVER HOLIDAY** DEPARTURE From JERUSALEM — 2.30 p.m. — NARTUV — 4.31 — NAKLEH — 4.58 — LYDDA — 5.14 — Arrives TEL AVIV — 6.44

With the commencement of our work we wish to express our sincere thanks to the Haifa Municipality, to its Roads and Control Departments, to the Traffic Police and the general public for their kind help and cooperation.

The first week of our work has shown the efficiency of the Parking Meters in decreasing traffic congestion and road accidents in the main roads.

**With good wishes for a HAPPY PASSAH** MERSHEL STENDIG, Director, Parking Meter of Israel Co. Ltd.

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אסף אסף יעקב כל קבץ אקבץ שארית ישראל  
I will surely assemble, O Jacob, all of thee;  
I will surely gather the remnant of Israel.

(Micah, 4, 12)

## THE GREAT RETURN

GRIEF and comfort mingle in the reader's mind as the story told in these pages unfolds. Grief at the catastrophe that befell the Jews of Europe with the rise of a reign of unspeakable terror twenty years ago; and comfort at the sight of the remnant who have found refuge and started a new life in the fabled Land of Israel.

No attempt has been made to condense in the space of these few pages the history of twenty years, complete with dates, facts, and figures. All that could be done was to let representatives of various communities tell their own tale of the recent past and of the part played by their fellow-countrymen in the redemption of the homeland before and after the emergence of the State. Even so, more than one component is missing in the picture: the Jews of Persia, for instance, who for 25 centuries, had cherished their link with Eretz-Israel, with the Return under Cyrus vivid in their memory; or the Jews of France, Britain and the Americas, all of whom have made lasting contributions to the reconstruction of the country, though in numbers their share in the resettlement has not so far reached large proportions.

The most significant, though involuntary, omission are the Jews of Russia, whose present rulers' interpretation of national self-determination ignores one of the fundamental principles of Communist theory. In glaring contrast to the attitude of Communist Yugoslavia. This complete reversal of Soviet-controlled policy is clearly reflected in the account of the Aliya from Poland which brought nearly 30,000 Jews to the country between December, 1948 and the beginning of 1951 when, apart from isolated cases, no more exit permits were given.

### German Aliya

The most comprehensive treatment has been given to the Aliya from Germany, and rightly so; for it was the German Jews who had to bear the brunt of the first onslaught of the Nazi hordes from that first of April, 1933, when the boycott of the Jews forestalled the things to come and the whole Reich re-echoed "Jude verreck!" the battle-cry of the subhuman supermen — while the great majority of the "people of poets and thinkers" stood silently aside.

In the years to come, half of Germany's 600,000 Jews perished. Not more than about one fifth of the other half came here, but these 80,000 were in many ways different from other immigrants. While many of them had not more than a superficial Jewish background, they had other qualities which secured them an important place in the new forms of organized communal life within the Yishuv; not so much in leading positions which they attained in greater numbers only after the establishment of the State, but in the wider framework of economic and cultural activities where they soon played a prominent part. The cursory survey of these developments, names and the description of the Ramot Hashavim settlement is evidence of one of the most interesting experiments in social readjustment.

Youth Aliya, one of the finest achievements in the pre-State period, and forever connected with the name of Henrietta Szold, had its origin in Germany, where Rachia Freier conceived the idea and fought for it long before the mass of German Jews realized what was in store. One of the articles tells the great story of Youth Aliya work for the rescue and integration of more than 80,000 young persons from 50 countries.

In many respects, the Jews of Yugoslavia show traits akin to those of the German Jews. Orderly and reliable in their dealings, persistent and industrious workers, most of them belonged to the higher middle classes and the free professions. Their connection with the national movement, too, was well established. They were represented at the first Congress, and after the first world war their homeland had settled at Beit Shearim. It is an appalling thought that out of 80,000 members of this community more than 80,000 were exterminated. The most significant achievement of the Yugoslavian Aliya lies perhaps in the fact that no less than 30 per cent of the 10,000 immigrants went into agriculture.

In the light of recent events, the report on the Czechoslovakian Aliya will arouse special, if melancholy, interest. A strong hold of Zionism from the beginning, the country has witnessed three waves of emigration between 1920 and 1930, which are the object of a penetrating analysis. Not many Jews can any more be expected to be rescued, for, as the article points out, the only mass emigration in the history of Czechoslovak Jewry in the last

centuries was the emigration to the gas cells of Auschwitz. No fine symbol could have been evoked for a description of the Aliya from Italy than the heroic life and tragic death of Enzo Sereni. Still, not only pioneers came from Italy but also many scholars, foremost among them the late Professor M. Cassuto, as well as men prominent in finance and industry, not to forget those who went into middle class settlements.

The bonds of sympathy between the Netherlands and Israel have recently found spontaneous expression in the aid extended to victims of the "Holocaust." Dutch Jews had a considerable place in the annals of modern Zionism, and Amsterdam had been the centre of fund-raising for the "Balders" of the old Yishuv. Few countries have suffered more from Nazi persecution, but here too, the Jews were the chief victims. Many of the survivors found their way to Israel.

Like Italy, the Aliya from Hungary calls to mind another heroic figure: Hannah Senesh. The Hungarian, of course, had appeared in the history of the Yishuv long ago, witness the familiar Batel Hungary in Jerusalem's Mea Shearim quarter, and the foundation of Petah Tikva. Today, there is hardly a corner in the country where one does not meet members of that once flourishing community.

Turning to the Balkans, the picture changes fundamentally. There, the Aliya becomes almost identical with the liquidation of whole national communities, comparable to that of the Armenians and the Greeks. In the first place, this applies to Bulgaria which had sent out some 10,000 before 1948 and since then practically all the remaining 80,000. It is not always realized that Bulgarian Jews, too, have long been associated with active Zionism, and that they were, for instance, the founders of the Maccabi Mithari quarter of Tel Aviv. The new immigrants include a great number of professional people, and their ability for adaptation is evidenced by the fact that two of our young Hebrew poets are of Bulgarian origin. On the other hand, the Akiv story supplies an instructive example of misconceived planning.

Largest in numbers of all European countries is the Aliya from Rumania with some 122,000 arrivals since 1948. Here again, an old connection has been resumed, for Zikhron Ya'akov, one of the mother-settlements of the Bithu period, was founded by Rumanian Jews more than 70 years ago. The report on the recent immigration will, no doubt, dispel certain misconceptions about the personal structure of this Aliya, which has a considerable share in agricultural settlements.

It is good, too, to be reminded of the part played by the Jews of Turkey and in particular those of Salonica to whom we owe many of our experienced fishermen and stevedores, a addition to their notable contribution in the fields of industry and finance.

### Magic Carpet

Most important, and in many respects decisive for the future of the country, is the Aliya of Oriental Jews. North Africa introduced a new element into the demographic chart. Here, too, the connection with the ancient Moroccan community of Jerusalem was revived when young men and girls, who are now to be found in some of the most exposed settlements, joined our armed forces in the fight.

The full romance, however, of Eastern immigration is unfolded in "Operation Magic Carpet" which transplanted the whole Jewish community of the Yemen. This new Exodus has bridged a gap of some 70 years since the arrival of the pioneers at Shiloh on the outskirts of the Old City of Jerusalem.

Dr. Weiser Senator, for some time a member of the Zionist Executive, became the Administrator of the Hebrew University. The engineer M. Hecker was the first Director of the

Jerusalem. Hard and honest workers, and firmly rooted in their traditions, they have added a valuable element to our working population. The transition from medieval conditions to modern ways of life will be a slow process which it would be unwise to hasten too radically. On the other hand, their skill and unspoiled taste in silverwork and embroidery has already brought about a healthy reaction to what might be called mis-applied arts.

**Integration Issue**  
Numerically, "Operation Ezra and Nehemiah," which brought some 130,000 Jews from Iraq, surpasses all the others. It reveals, at the same time, the full gravity of the absorption problem, both in its material and human aspects. Those concerned with these problems will be well advised to study the article on the "Iraqis." While paying too little attention to the need for occupational readjustment, especially in the direction of agriculture, the author has some pertinent words to say about a frequently inadequate

approach to the whole integration issue.

Notes on the Aliya from India and China — this latter mostly of Russian origin — round the picture which would not be complete, however, without mention of "Aliya Bet." The moving and dramatic account of this Jewish version of "Operation Dunkirk" will recall the daring and desperate fight against a callous colonial system.

With this colourful panorama before his eyes, the reader may feel reminded of another Return — some 2,500 years ago. We have Xenophon's classic account of the "Anabasis," a Greek work which corresponds exactly to our Hebrew "Aliya." When the Greeks, on their retreat from their Persian campaign, reached the shores of the Black Sea, they exclaimed: "Thalatta, Thalatta!" — "The Sea, the Sea!" In a similar frame of mind, many of our own returnees, on setting foot on the soil of Israel, will have cried out: "Land, our Land — at long last!"

**German Jewry's Massive Contribution**

By RICHARD LICHTHEIM  
My first journey to Palestine was as a young student in the spring of 1910. Fellow travellers were Dr. Franz Oppenheimer, who was intent on visiting the settlement of Merhavia which he had just founded, Dr. Wilhelm Brunn, a young doctor who remained in Hadera at the request of the settlers, Ludwig Pinner who, a few years later, on completion of his studies, returned to Palestine as a farmer, and Dr. Theodor Ziocisti who opened a practice in the small new town of Tel Aviv after the first World War.

In Jaffa we visited Dr. Arthur Ruppin who in 1908 had set up the Palestine Office of the Zionist Organization there; and in Haifa we were welcomed by Dr. Elias Auerbach, the first German Zionist to dare to settle in 1909 in this little Turkish port when there were only 2,800 Jews there in a population of 20,000.

A few names, a few figures — and the question of the contribution of German Jewry to the rebuilding of Jewish Palestine is partly answered.

True, in that distant epoch before the first World War, the number of German Jews in Palestine was small. There were in all about thirty families. But at that time the whole Yishuv did not number more than 80,000 souls, 50,000 of whom belonged to the "old Yishuv" — the pious worshippers and Halakic Jews of the Old City of Jerusalem, Safad and Hebron.

The new Zionist Yishuv who laid the foundations of the future Jewish State numbered only 30,000. The little group of German Jews played an important part amongst them, for each one of them combined devotion to the Zionist ideal with European knowledge, ability.

After the Balfour Declaration the number of immigrants steadily increased and before 1933 numbered approximately 1800 souls. It is impossible to name them all; but anyone who knows the history of Palestine colonization knows what they achieved. In addition to the doctors named above — Dr. Wilhelm Brunn, Dr. Elias Auerbach and Dr. Theodor Ziocisti — mention should be made of the founder of the first surgical orthopaedic clinic in Jerusalem, Dr. Adalbert Sachs, Dr. Felix Danziger, the pediatric doctor Benno Grunfelder and the physician Dr. Ernst Simon.

Long before Hitler, these professors of the Hebrew University had come to the country. Dr. Ernst Simon and his younger brother Fritz (today the Chief of Protocol of the Foreign Ministry), Shmuel Sambar, Gerhard Scholem, Fritz Gotein, Moses Schwabe, Alfred Bone, Leo Pickard, Adolf Reiffenberg, Fritz Bodenheimer and Andor Fodor, born in Hungary but a University lecturer in Germany.

The children's village of Ben Shimon is the creation of Ben Lehmann, Dr. Walter Moses, the well known collector, founded the cigarette factory "Duke". Dr. Walter Preuss gave his services to the Labour movement. Moses Calvary worked as a teacher and an educator. The Konigsberg lawyer, M. Smolna — now President of the Supreme Court — settled in Jerusalem in the early twenties. A few years later he was followed by his colleague Felix Rosenbluth. Finally in 1928 Dr. Arthur Hanke, for many years President of the German Zionist Federation, came to Jerusalem as Director of the Keren Hayesod.

**Moral Resolve**

All this refers to the time before 1933 when Jews in Germany were comparatively well off — first under the German Empire and later under the Weimar Republic. They were at least as comfortable as Jews in the Diaspora can be; nor did they then suffer more from anti-Semitism at that time than do Jews today in France or in the Anglo-Saxon countries.

The assumption that Jews were driven to emigrate to Palestine by the lash of hunger and bloody anti-Semitic persecution is one of the greatest errors of present-day Zionism. The truth is that all the waves of Zionist immigration up to the time of the foundation of the State were movements of people who came here on their own resolve and on their own responsibility. That was the source of their moral strength and the secret of Zionist success. Naturally, a certain anti-Semitic pressure was there, stimulating the desire for the creation of a Jewish home; without this there would never have been a Zionist movement at all. But most of the Jewish immigrants from 1930 to 1933

could either have remained in their countries of origin or, if when anti-Semitic pressure became too strong — could have emigrated to other countries. In this sense, the immigration from Germany in Hitler's time was also voluntary. Of the 600,000 German Jews about one half emigrated between 1933 and 1939. The other half was overtaken by the outbreak of war and was exterminated with millions of other Jews in the terrible years of persecution 1941/42.

Of the 300,000 who emigrated before 1939 about 80 per cent went to England, America, France, Holland and other countries. About 20 per cent — approximately 60,000 — came to Palestine where 240,000 Jews were then residing. These immigrants included the great majority of German Zionists, but also many thousands of people who were not Zionists before Hitler. The fact that they now chose Palestine instead of other countries was due to various causes. Some had children, friends or relatives here; others were aroused to a new Jewish consciousness by the happenings in Germany and were moved to contribute to the establishment of a new Jewish homeland. Before 1933 the German Jewish group, not big in numbers but, as regards quality and distinction, of great significance for the country, had made their mark on the Yishuv. But now this new big Jewish immigration from Germany completely revolutionized the whole Jewish work of rebuilding. For the first time since the Polish middle-class immigration in 1925 money came into the country. The German Government allowed each Palestine immigrant to take out 1000, though many managed to smuggle considerably larger amounts over the frontier. In addition, about eighty million marks (or 16,000,000) were transferred through the "Ha'avara" which must be added the sums raised by the "Council for German Jewry" in America and England — amounting altogether to about 600,000 up to the end of 1937. Collections made for the Youth Aliya movement, set in motion by Recha Freier and Henrietta Szold — through which thousands of children were brought over from Germany to be educated in Palestine — accounted for many more hundred thousand pounds sterling.

But the influx of money was not the only decisive factor. Together with the money there came into the land a great number of important doctors, lawyers, rabbis and scholars, experienced merchants and industrialists, architects and technicians. They founded new industrial enterprises, clinics, sanatoria, hotels, prisons and cafes. They constructed whole new districts in Jerusalem, Tel Aviv and Haifa with modernly equipped apartments and shops. They thus raised the standard of urban life, stimulating new demands and requirements; but they also improved and strengthened the whole basis of existence of the Yishuv and introduced a new spirit of self confidence. And at the same time they did something which up to then had been considered impossible in Palestine: they showed that a middle-class element consisting of former businessmen, lawyers and doctors, was capable of settling on the land and of creating agricultural settlements. With their own means and with very little material support from the Jewish Agency, German immigrants settled on large stretches of the coastal plain; their farms and settlements are to be found from Gadera in the south to Nahariya in the north. The mere mention of Kiryat Bialik, Ramot Hashavim, Kfar Shmaryahu, Gan Shomron and Shavei Zion, Nahariya and Bet Yisrahel is enough to show the part played by German Jews in the agricultural upbuilding of the country.

We should be giving a false picture of the development of Palestine from 1933 to 1939 if we omitted to mention in connection with German Aliya the immigration from Austria, Hungary and Czechoslovakia which took place at the same time and for the same reason. Immigrants from all these countries came from similar milieus and together with the German immigrants, they formed the "Hitachdut Olet Mekar Europa." They played a role similar to that of the German Jews in the development of the towns and

## WE GO

Do not ask: where?  
We go.  
We have been told to go  
From the days of our fathers  
fathers.  
Abram went, Jacob went,  
They all had to go,  
Go to a land, go from a land,  
All of them bent  
Over the path of the Jews,  
Of those who never spared  
themselves,  
All of them went, staff in the  
road-hand hand,  
Promised in their hearts, eyes  
filled with Him,  
Our God who bids us go on  
and on,  
Turned to the one and only  
goal.  
A bounded rest when he  
called a halt,  
Strange farings from the  
Nile to Rhine,  
Long furrows in bread  
Until wells brim,  
From "1938, A Poem Sequence" by Kurt Weill (Schöcken  
Books, New York). Ezra is Darmstadt in 1938. Weill was  
an intimate friend of Stefan George and a leading figure  
in the literary life of Germany. The poem from which "We  
Go" is reproduced, was written in Italy in 1933 and 1934 and  
appeared first in 1935, under the title "Die Stimme spricht."  
They were, as the translators say in their preface, the  
responses in poetry of a German Jew to the events of 1933,  
and in the years that followed copies of the book were  
carried in the baggage of German Jews in the four corners of  
the earth. Weill, who joined the Zionist Movement in  
Hertz's days, died in exile in New Zealand five years ago.

My roots reached down  
before those roots  
Who hunt me now, but I was  
a guest  
In the land of others —  
always a guest.  
Unthinkingly long I rested  
there.  
But never knew a rest that  
gladly repays.  
Our rest was drowned in tears  
and sweat and blood,  
A sudden lightning and a  
crash  
In a cry:  
Gone by, gone by!  
In the full flare of sun —  
We go.  
Again he drives us,  
Again he drives us,  
To his eternal law:  
To go on,  
To go on!

## Twenty Years After

By PERETZ NAPHTALI  
Minister of Agriculture

IF we compare the events in Germany 20 years ago which brought in their wake the great wave of immigration from Central Europe with the terrible calamity in the period following it — the complete collapse of the Jewish Community in Germany and the annihilation of millions of Jews — the former pales into insignificance. A similar picture presents itself if we compare the absorption pains of the immigrants, then in the process of integration with those of the mass immigration today. But in those days German Jewry, most of which was well-to-do and middle class, suffered both an attack on their bodily security and the usual difficulties attendant upon the absorption of each new wave of immigration. The first contact between immigrants from Central Europe and the existing Yishuv was not altogether an ideal one. A great part of the German Jews came with considerable means, though the really wealthy chose to go to countries other than Palestine. There were times when these immigrants felt that the Yishuv was more enthusiastic about the capital they brought than about them themselves.

### Part of History

But precisely because we have not forgotten the initial hardships of these new immigrants at their first contact with the economic, social and cultural features of Palestine at the time, we may now note, 20 years after the event, that the difficulties which cropped up then belong to history, and the balance is heavily weighted in favour of the fifth Aliya both from the point of view of the immigrants themselves and the benefit the country derived from them.

Today, there are no differences of opinion about the importance of the contribution made

by this Aliya to the building of the country. And we may recall the doubts raised in early days in this connection, for they are instructive when we consider the attitude of the veteran population — which today includes the German Jews — to the new waves of immigration, for in general old-timers tend to look at the future rather than the positive qualities of newcomers.

### Place in Life

There is no need to say much about the benefit Palestine offered the immigrants and their children once they had succeeded in overcoming the initial difficulties at absorption. Their position today is a good one not only in view of what took place in Central Europe during the period immediately after their arrival but also in comparison with the position of those German Jews who went to other countries. It is quite possible that some of the latter now live in better material conditions. But, it seems to me, that not even the extreme assimilationists have succeeded in settling down socially and culturally in their environment as well as the Central European immigrants have here.

Not least favorable is the balance sheet of the fifth Aliya when seen not only from the aspect of the immigrants' benefit but from that of the good of the country. The contribution of the German and Central European immigrants to the development of the economy, society, and public and cultural life is great and highly ramified.

Thus on the whole without boasting of my membership in this Aliya I may say that while the country has given us a great deal it is equally true that we have contributed much to its development. And hence this Aliya may not only feel satisfied with its achievement, but may also serve as an encouraging symbol for the waves of immigration to follow.

## A Lasting Influence

By PERETZ BERNSTEIN  
Minister of Commerce and Industry

THIS Aliya from Central Europe, especially from Germany, began 20 years ago. The first to come were, mainly leading Zionists who realized earlier than some that the hour had struck. They were followed by many others. In the countries bordering on Germany, where people still believed themselves to be comparatively safe, most of them waited till the catastrophe had taken its toll. Therefore many perished who could have emigrated before the second World War, despite the restrictions then prevailing.

However, this was the first large stream of immigrants and their influence on developments in the country has been great and lasting. This might seem surprising since for years the immigrants of those days complained that they were not being given access to the politically influential bodies. They still complain today and perhaps not quite without justification, if one compares their economic and cultural importance with the part they actually play in politics. But this is, in part at least, due to the fact that the Central European Aliya only hesitatingly submitted to linguistic absorption and, in many cases, deliberately refused to acknowledge this indispensable adjustment.

Nevertheless, this Aliya has, in many respects, revolutionized the life of the Yishuv as it then was. They were the first immigrants to import capital on a large scale. Their share in in-

dustrial and commercial development was still in its considerable. The notion of shares and debentures as a form of capital investment was introduced by them, albeit with limited success. The Government still does not fully understand securities and their owners are less protected than the owners of other property.

### Aesthetic Values

In other fields too, the Central European immigration had almost revolutionary effects. They brought with them a sense of aesthetic values, and it might be added, of cleanliness and order. All this made itself felt, though they were only partly successful in bringing about order. Nor did their linguistic ascension prevent them from penetrating and influencing the intellectual life of the country which, though many-sided and animated, was not free from provincialism for all the adoption of "European" ways.

It has rightly been pointed out that all of the larger waves of immigration originated in more or less drastic conditions of distress. There is nothing to be ashamed of in this Zionism — like any other great movement — aims at relieving oppression, whether material or spiritual. There is no reason to complain when a solution develops only in the degree the oppression actually makes itself felt. It is this writer's conviction that the immigration from Central Europe will continue to play an important and perhaps decisive part in the further development of the State of Israel.



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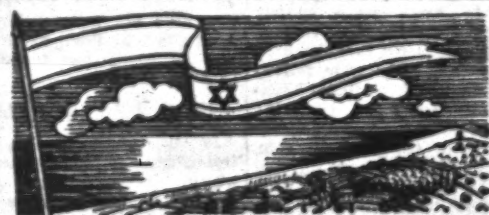
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## FIFTH ALIYA CONTRIBUTED MIDDLE-CLASS ENTERPRISE

By YESHAYAHU FOERDER  
M.K.

THE fifth aliya, the immigration from Germany, has brought about important changes in various fields of our country's development, and, as any objective observer is bound to admit, improvements in many respects.

The positive activities of this aliya may be seen in the establishment of industrial and commercial enterprises, including some private banks. These banks, although limited in scope, played an important part in security sales and thus in the establishment of our stock exchange. Investment in securities is essential to the development of a modern economy. The market thus created for public securities has enabled the General Mortgage Bank and many other semi-public and private institutions to expand their activities. Out of these modest beginnings our present stock exchange — or more correctly our clearing house for securities — came into being.

The German aliya had a decisive part in the modernization of our retail trade. But its most important contribution has been the establishment of middle class settlements. Former lawyers, doctors, and merchants — without any previous knowledge of agriculture — invested their capital in farms and started a new life as farmers. This social experiment has proved a success. The immigrants not only found the means for earning their livelihood but also found happiness and satisfaction in their new way of life.

### Housing Scheme

In 1934 the Jewish Agency — through the Department for the Settlement of German Jews — founded the Rural and Suburban Settlement Company — Rasco, Ltd. This company concentrated on the erection of middle class settlements and organized housing schemes for middle class groups. The agricultural settlements were established according to the following plan: each settler received 20 — 25 dunams of irrigated land, several dunams for vegetable gardens, fruit and citrus groves, a poultry house with 500 laying hens, a cow-shed with one or two cows. During the 19 years of its existence, Rasco — which is now the central institution for the middle class settlement of immigrants from all countries — has settled 2,500 families in 37 agricultural settlements and has built 20,000 dwelling units.

Purchases and sales in these settlements are carried out on a cooperative basis. These cooperative societies have organized themselves into the Central Marketing Cooperative, "Tenne" Ltd. and with Rasco's participation a central purchasing company for middle class settlements, the "Hapapka" Ltd. was founded. This form of agricultural settlement has become an important part of our agricultural economy.

There are other professions which were favourably influenced by the German immigration. Thanks to the immigration a great number of well educated doctors, the general standard of medical treatment was improved. German Jews have had an active share in the development of the Hebrew University as teachers and as pupils. The Palestine Philharmonic Orchestra was not founded by German Jews, but their contribution both as active and as passive members is quite considerable. German Jews in general are law-abiding and faithful citizens. "Yishuv" is a symbol of some awkwardness.

and lack of adaptability, but the German Jew is also known for his correctness and constructive diligence.

It is a natural and positive development that ideological and economic interests should increasingly replace a common interest based on the same cultural background. We may say that the German aliya has been successfully integrated into the country's political life. But their active share in this field is relatively small, though many were active Zionists in Germany. Some German Jews do in fact occupy important political positions, but the German aliya has little influence on the shaping

of the policy of most parties, with the exception perhaps of the Progressive Party. The Progressive Party was joined by the "Alia Hadashana," the original organization of the German immigration.

Twenty years ago Hitler began his rule. One of his declared political aims was the destruction of the Jews. He succeeded — far too well — in his aim. But by a trick of history, his destructive activities released important constructive powers: German mass immigration during the years 1933-1947 greatly contributed to the preparation of our country for Israel sovereignty.



Faces of Israel. Busts by the late Jo Davidson, who visited Israel shortly before his death last year. At top are Premier David Ben Gurion and as immigrant from India. Below, a Yemenite and Sheikh Sulaiman, paramount Negev tribesman.

## DUTCH JEWS: FEW BUT VALUABLE

By HENRIETTE BOAS

JEWS from Holland had settled in Palestine even before the foundation of the Zionist movement — for religious reasons. One of the many "kolleim" in old Jerusalem was the kolle "Hed" — an abbreviation for Holland-Deutschland — whose members lived on halukkah funds collected on their behalf in Germany and Holland and money for this institution can still be offered during Dutch synagogue services.

Once established, the Zionist movement found a keen response in Holland, particularly in a certain group of Jewish students and young intellectuals, though no one thought of immediate settlement in Palestine.

It was in the early thirties that the Dutch Zionist Youth Federation and Zionist Student Organization started taking an active interest in aliya, under the inspiration of Dutch-born Zionist youth leaders such as the Sljper brothers, Yitzhak ("Bie") and Yosef. As a result, a not inconsiderable number of Dutch-born youth, mostly of better-class families, went off for agricultural training some interrupting their University studies to do so. Several of them were later among the founders of Sda Nehemia (named after the late Dutch Zionist leader Nehemia de Lame) the Hulei. Their ranks were reinforced by young refugees from Germany. A "work village" established for young Jews from Germany at Wieringen in North Holland as a transit training centre prior to departure overseas also supplied its contingent of kolleists for Palestine. Many of them are now to be found at Gfar Am.

Apart from the kolleists, a few scores of other Dutch Zionists settled in Palestine in their thirties on the so-called capitalist certificates, as accountants, small industrialists, and private farmers. By far the most prominent

among them — both in Holland and later in Israel — was Fritz (Dr. Peretz) Bernstein. He settled in Holland around 1920 and remained till he left for Palestine in 1938.

Owing to the pitifully small number of certificates allocated to Holland and the pressure of the halukkah, "illegal" immigration from Holland was organized, much of it on the specially chartered vessel "Dora". The German invasion overtook many hundreds who were waiting for certificates.

Brigade's Influence  
Their high moral tradition of mutual aid, and physical fitness enabled a relatively large number of these kolleists — both Dutch-born and refugees — to survive the war. One group went underground and reached Palestine via Spain while the war was on. Another group found its way to Palestine after Bergen Belsen.

The presence of the Jewish Brigade in Holland at the time of the liberation in 1945 greatly encouraged and assisted immigration. After years of frustration many youths welcomed the opportunity presented them. Zionist leaders of a somewhat older age group also emigrated at the first possibility, no longer wanting to remain amid the ruins of the Jewish past.

It would be invidious to mention the names of some — and omit those of others — who have come here from Holland during the last eight years. Among them are several accountants, a number of doctors (though only a small proportion of the Jewish doctors still in Holland), hardly any lawyers (though this profession was always better represented among the Dutch Zionists than any other), some persons with rabbinical training, among them a lecturer in Biblical studies in the Hebrew University, some engineers — two of whom are now on the staff of the Haifa Technion, economists and technicians. Many of the

## Small-Holders' Success Story CHICKEN EVERY DAY

By GERDA LUFT

WHEN the project started people thought it utopian and slightly crazy. There were 20 families from Germany who wanted to go in for chicken-raising. They did not know anything about it. They were straight from the towns: lawyers, doctors, merchants, with interests in music, painting, archaeology and (some of them) in Zionism. They bought land that was so expensive and so little of it was available in the spot chosen for the settlement that "big" landowners bought ten dunams and the small ones had to be content with four.

They relied on a theoretician, almost forgotten now in Zionist ideology, David Trietach, who believed that with small holdings and intensive agriculture it was possible to feed a family from the produce of a few dunams. And there was Erich Moses, a farmer in the neighbouring village who took the would-be settlers in hand.

Used to Comfort  
As the colonizing authorities disapproved of the scheme because it was highly unorthodox, the new immigrants started their settlement without public help. They put a large part of their money into comfortable dwelling houses. From the economic point of view this was a grave mistake as the houses swallowed up a tidy part of the available capital. But these were middle-class and often middle-aged people. They were used to comfort and they were used to a good home where they could listen to music and hang their pictures, even if they had to do manual labour and accept a lower standard of life. And while everybody was free to build his house as he liked

they organized the sale of their products and the supply of fodder for chickens on cooperative lines.

The settlement, Ramot Hashivim, was soon known all over the country as Kukuriku, because the sound of the cocks and hens could be heard in every courtyard. The enterprise was a theme of unending comment and countless jokes because the spectacle of lawyers and doctors cleaning their chicken coops and discussing feed for their hens rather than philosophy appeared stranger than most other things.

One of these jokes told of the dream of one of the new farmers. He had been a draper and during his first weeks as a farmer he dreamt that he had to deliver a batch of chickens and had to haggle over the price. At last, in desperation, he said to the other party: "If you'll take them in velvet they'll be much cheaper."

At first things went badly. It was very difficult to make both ends meet. The experts who had said at the beginning that the plots were too small and that it was economically unhealthy to base one's livelihood on a single branch of agriculture appeared to be right. There was a time when it was said in Kukuriku that the surest income in agriculture was a bank account on which one could draw.

### New Income

The 120 or so people of the first thirty families slowly grew to 500, partly by the addition of new settlers and partly by natural increase. Then came the world-war and a sellers' market with good prices for eggs. Still, only part of the settlers, approximately half of them, drew their whole livelihood from agriculture. The others, men as well as women, while keeping their chicken-coops, returned to their former callings in the professions. They worked in Tel Aviv and when mass immigration and overemployment began some years ago, even some of those who had devoted themselves wholly to agriculture were drawn back

into practice as physicians and into other professions. The comfortable dwelling houses and the quiet lanes bordered by well kept gardens proved a pleasant background for the raising of a new generation. If the bank accounts had dwindled during the first few experimental years new sources of income were now opened up.

The new generation reared in this peculiar setting had an interesting development. The first batch, which came to the country in their adolescence, were often not content with raising chickens. They wanted to be real farmers and many of them went into the kibbutzim. But the younger ones did not want to leave their village. Many of them went to agricultural schools and then took up vegetable growing in addition to chicken raising. The small village in the meantime had been enlarged with Jewish National Fund land and with Arab land which had been abandoned during the war. This expansion provided the framework for the new agricultural enterprises started by the children of the first settlers.

### Cultural Bridge

Hardly any of the original settlers have left the village. And although the experts were right when they maintained that a family would need more than four or even ten dunams to live on agriculture the experiment as such has proved a success. It has provided a real home for 500 people. It has provided half of them with a livelihood drawn from agriculture. It has helped to raise a generation which has taken up agriculture almost as a matter of course. It has served as a bridge between the European culture which the settlers brought with them and the new form of life in which they brought up their children. Out of an experiment which appeared a risky venture one of the pleasantest places in the Sharon has emerged, a place which in organization, in mutual help and in understanding of communal life can well serve as an example for others.

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## German Jewry's Contribution

(Continued from Page 1)

industries; their contribution to agriculture was somewhat less, apart from the foundation of a few agricultural settlements by a number of Czech Zionists.

The cultural life of the Yishuv was given a new stimulus by the advent of German and other Central European Jews. Bronislav Huberman built up the Philharmonic Orchestra from musicians who had emigrated at that time from Central Europe to Palestine. Other orchestral societies were formed whose members were drawn from German or German speaking countries. To the present time the leadership and direction of musical life in Israel is mainly in the hands of people schooled in German music.

Other branches of cultural life were largely influenced by the German influx. The University, Hadassah, the hospitals and sanatoria in the big cities as well as the art-school Bnei-Zion — all benefited from the German immigration.

In the early years the ecologist Dr. Tycho from Austria made a name for himself in the whole Near East as the greatest authority in his field. There now came

from Germany the famous Zondels brothers and Professors Halberstam, Markus, Ludwig Mayer, Strauss and many other well-known doctors. Their work, which extended far beyond the frontiers of the little land of Palestine, soon brought about a general improvement in the general state of health of the population and the infant mortality went down from year to year.

### In the State

With the establishment of the State of Israel the German immigrants and their children, who were faced with new tasks. It is well known that the key positions of the new State are largely in the hands of the strongest party, the leaders of which come almost exclusively from Poland and Russia. Whether or not the Russo-Polish Jews have a special preference for German Jews, an assumption questioned by many observers — or whether there are other reasons, the fact remains that German Jews play a very important part in the government and administration of the State. Four of the members of the present Cabinet are from Germany: Messrs.

Bernstein, Burg, Naphtali and Rosen. They represent, by the way, four different parties, which clearly goes to show that all party trends were represented in German Zionism. The State Controller, Dr. S. Moses, and many of his closest colleagues, the General Manager of the Bank Leumi, Dr. M. Barbi, and the President of the Supreme Court, Dr. Smoim, are all trusted German Zionists. Many German Jews are also to be found among the higher and middle officials in the various Ministries and among army officers. Hundreds of them are R.E.V. members (Kartell Zionistischer Verbindungen), and the elite group of German Zionism.

It would seem, therefore, that the qualities and abilities which German Jews have brought to Palestine from their former homeland are of specific value for the administration of the State of Israel.

The tragedy which started in 1933 has come to an end. German Jewry has been destroyed — its remnants are scattered all over the world. But the 60,000 who found their way to Palestine in good time became a part of the reborn Jewish nation striving to establish a permanent home in this country. The contribution which these German Jews have made to the building up of the young nation is big — much bigger than their number warrants. The recognition and acknowledgement of this fact is our plain duty, recalling as we do today, the tragic events of 1933.

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# NATION'S DEBT TO YOUTH ALIYA FLIGHT FROM POLAND

## Rescue From Nazi Europe

By EVA MICHAELIS STERN

EMERGENCY, danger, fear — these make men alert within a threatened community. Ideas and capacities develop and new ways are forged to meet new situations.

In 1935 German Jewry as a community was unable to grasp the extent of the revolution called National Socialism. Only a few personalities with deep insight sensed early on the coming tragedy which was to lead to the extermination of the entire Jewish population. One of these rare and courageous personalities was Recha Freier who before Hitler came to power called upon Jewish youth to re-establish its bonds with its own people and voluntarily become part and parcel of the pioneering movement in Palestine.

At that time Recha Freier was a lone fighter for youth immigration. Enthusiastic youngsters responded to her call but Jewish parents could not reconcile themselves to the thought of having to part with their children. And when in 1933 the Zionist movement in Germany, greatly encouraged by Haim Arlosoroff, decided that youth immigration would be one of the most effective answers to the destructive forces in Germany, Jewish public opinion was still slow to show understanding and give the necessary support to this new way of Zionist life.

### Family Fears

It was feared that youth immigration to Palestine would undermine Jewish family life. Typical of this attitude was a controversy which developed between Henrietta Söld and Bertha Pappenheim, two outstanding social workers of about the same age, both commanding respect and authority amongst a large number of disciples. Bertha Pappenheim, in her straightforward manner, accused Henrietta Söld of accepting responsibility for a second children's crusade. Henrietta Söld was deeply disturbed by the way some leaders of German Jewry closed their eyes to the true situation.



Children learn about their loss at a Youth Aliya village.

Henrietta Söld's first visit to Germany coincided with the tragic death of Ludwig Tietz, the recognized leader of Jewish youth in Germany. He had succeeded in combining the forces of the different trends. His boundless devotion to his work as a doctor and social worker, his charm and his family background assured him a unique position. It was he who convinced all Jewish youth movements — even those which at the time were still anti-Zionist — that youth aliya was the only answer for all those youngsters who refused to live under oppression and persecution.

While Ludwig Tietz had great influence on young people, Henrietta Söld found the way to the hearts of the parents. It was she who made them understand that their sacrifice was in the best interests of the children. Deep gratitude toward her grew and still prevails among Jews from Germany the world over. Arthur Ruppin and Prof. Otto Warburg were among the first to join hands with her, ready to share the responsibility for this new educational experiment.

During the first year of Youth Aliya not one of the workers was aware that the basis was being laid for an organized mass movement. Because a small number of certificates were granted to individual Youth Aliya candidates by the Mandatory Authorities, minute attention could be paid to all cases. Thus gradually a system of preparation and selection in Germany and absorption and supervision in Palestine was worked out. The principles adopted then still form the basis of the organization today, 20 years later. The experience gained in the first years in Germany proved most valuable in other countries later.

### Nazi Policy

The Youth Aliya organization in Germany was composed of the Juedische Jugendhilfe headed by Recha Freier, the Ben Shimon Committee which had rallied around Siegfried Lehmann several years earlier, and the beloved matron of Ahava, Beate Berger, who was determined to transplant the entire orphan's home to Palestine. During the

first two years, Youth Aliya work proceeded comparatively smoothly, undisturbed by the secret police, since the official policy of the Nazis was to encourage rapid emigration. It was only from 1935 onwards that Jewish organizations, including those fostering emigration, were constantly harassed and threatened, until in 1938 the staff of the Youth Aliya organization had to go underground and the work was done in different hiding places.

The number of Youth Aliya certificates soon became most inadequate since Youth Aliya had become the last ray of hope for thousands of youngsters. Prolonged waiting for a certificate meant, in many cases, the concentration camp and new ways had to be found to accelerate immigration. With this in view the European head office of Youth Aliya was transferred from Berlin to London in 1938. Its immediate task was to find temporary shelter for the many Youth Aliya candidates who could not otherwise be removed from Germany with sufficient speed.

Booths centres were established in many countries which agreed to accept the children against the guarantee that, within a certain period, they would emigrate to Palestine. With these transit camps Youth Aliya was able to save many more lives than would have been possible on the basis of the very limited number of certificates at our disposal.

Between 1938 and 1939 Youth Aliya emissaries preceded Hitler's moves in one country after another. In Austria, Poland and Czechoslovakia Youth Aliya organizations were already functioning when those countries were overrun by the Nazis. As the Mandatory Government of Palestine would only authorize Youth Aliya certificates for children in countries under Nazi domination, children from other countries could only be sent to a few recognized schools in Palestine, but not to the kibbutzim which were the main absorption centres for Youth Aliya. The movement was only made possible through the initiative of the Palestine settlers in cooperative villages who longed for the opportunity to take in hand the youngsters from the countries of persecution.

### Valuable Force

These settlements and children's villages have in 20 years looked after more than 50,000 youngsters from 50 different countries. These youngsters have become a most valuable force in the building of the State. This generation of youth, having benefited from Youth Aliya's agricultural education, created countless new settlements and is now able to support their parents and even help raise the general cultural level of our immigrant population.

The movement could never have become a reality but for the financial and moral support of world Jewry. Today there is hardly a country in the world from which the Youth Aliya organization does not receive generous aid. In its early stages, when the significance of the movement was not readily understood everywhere, Mrs. Vera Weismann called upon the Jewish communities in Holland and England and later the U.S.A. and Canada to assist Youth Aliya. Committees were formed and followed her lead enthusiastically. Today friends and committees in all countries are keenly interested in youth aliya work and achievements. Hadassa is in the forefront and sets the example in generosity and devotion, while smaller Jewish communities do their utmost to follow suit.

By N. M. GELBERT

THE desire to immigrate to Palestine grew intense among the Jewish youth of Poland in 1931-32. Conditions in Poland on the one hand and the expanding pioneering movement on the other roused them to leave for Palestine. The immigration fever also took hold of other strata of Polish Jewry.

But the difficulty of obtaining immigration certificates from the Mandatory Government served to slow up the rate of immigration. Still, 307 Jews, including "illegal" and tourists who were later permitted to settle in the country arrived from Poland in 1932-33.

The certificates obtained for Poland during April-September 1939 remained in the Warsaw Palestine office. The British consulates in Poland shut down and the affairs of their country were placed in the hands of the American Embassy in Warsaw. When the Jewish organizations by the Italian Government, permission was obtained to transfer Jewish immigrants from Theresienstadt to Palestine (the Nazis at that time were also in favour of the Jewish exodus) the British only permitted the entry of those who already held immigration certificates.

When Italy entered the war in June 1940 the way to Palestine through Italian and Greek ports was closed. On June 4 of that year, Polish refugees succeeded in making the last boat to leave Italy. They were turned back at Alexandria, on order of the Italian Navy, but on the way back the craft was intercepted by a British patrol and brought to Malta. Two months later, after undergoing severe hardships, the immigrants were finally landed at Haifa.

### Escape to Asia

Hundreds of thousands of Jews escaped to eastern Galicia as well as to Russia proper at the outbreak of the war when the Nazis were opened by the Soviets. In the course of time, 200,000 refugees concentrated in Central Asia and when the Nazis invaded Russia, more were added from the Polish borders.

Despite the efforts of the Jewish Agency, which sent 250 immigration certificates through the British Embassy at Kulybshov, it did not succeed in bringing them over since the Russian authorities argued that these refugees had become Soviet citizens by virtue of a referendum held in November, 1939. Thus, when the Polish evacuation began on the basis of the Polish-Russian agreement, there were, among the 110,000 Polish citizens only 7,000 Jews leaving Russia. On their arrival in Persia they were taken care of by the Jewish Agency staff in Tehran. They were sent to Palestine in the summer of 1942 with groups of the Polish army, since the Iraqi authorities had refused to grant them transit visas. During this operation, 1400 orphaned children were brought to Palestine by an English boat by way of the Persian Gulf and India. The children were taken care of by Youth Aliya which placed them in educational institutions or on collective farms.

A total of 3,051 immigrants arrived from Poland in January-August 1939; 1,098 in September-December 1939; 1,336 in 1940-42; 4,426 in January-September 1946; a total of 11,913 for the period 1939-1946.

### Underground Movement

Immediately after the liberation of Europe, the survivors of the catastrophe who wished to come to Palestine from Poland and the concentration camps were confronted with difficulties put in their way by the Mandatory Authorities. But as they had to get out of the hell in some way and Palestine was their last and greatest hope, they made for the land of their hope by whatever path they found open. The *smuggle* movement was thus born.

By May 1948 the number of these illegal immigrants had reached 23,000. It is to be regretted that there are no statistics giving their countries of origin but it may safely be assumed that they included a large

number of Polish Jews, 20-40 years of age. At the same time, the stream of regular immigration continued, reaching a total of 43,000. Here too we lack adequate figures giving their countries of origin.

Poland, which up to the catastrophe had been one of the main sources of immigrants and pioneers for Palestine, could no longer supply any immigrants at all after it. But the remnants, especially after the Kielce riots in August 1946, were convinced of the abiding hatred for the Jews entertained by the non-Jews even under the Communist regime, and thousands of them sought ways of escaping from Poland and going to Palestine. They made for Austria and Germany and tried by any and every route to get to Palestine.

At that time the Polish Government facilitated Jewish immigration. After the UNO decision on Palestine several thousand young Jews were permitted to organize themselves into an Israel Volunteer Defence Corps and were permitted to leave for Israel where they took part in the War of Independence.

### Visa Conditions

With the emergence of the State, immigration matters passed into the hands of the Israel Consulate in Warsaw. Following the agreement with the Polish Government, the authorities were prepared to allow the exit of Jews on the basis of Israel visas. But so few were produced that most precious time was lost and immigration was slowed up. However, in August 1945 any Jew who applied for an exit permit to go to Israel was granted one by the Ministry of the Interior on condition, of course, that he forego Polish nationality.

Of the 70,000 Jews still living in Poland, 40,000 registered for immigration to Israel. In November 1949 the great wave of immigration from Poland began. All this while the Jewish Communists in Poland were carrying on anti-immigration

propaganda campaigns aimed at keeping the Jews from leaving. In this they failed.

Immigration from Poland during the period 1933-48 was made up mostly of pioneers who entered *krutnot* and *kibbutzim* or went to work in settlements. But part of this aliya consisted of teachers and journalists, lawyers, traders and industrialists and it may be said that each of them, after a trying and difficult period, ultimately found his niche.

Among the middle class immigrants were small merchants, artisans and tradesmen who were integrated in the course of time and who were even able to set up their small shops and workshops, a boon to them and the Yishuv as a whole.

### Stuck to Towns

In contrast to the former aliya, immigrants arriving after the founding of the State have tended to settle in and around Tel Aviv where they live with their families or with people of the same origin. This is done mostly for the security of finding work, assistance etc. Only a fraction of this aliya has settled in Beersheba and other places far from Tel Aviv. Jews coming from Poland have not shown a tendency classically to stick together as is noticeable among the immigrants from Germany and Central Europe. They take part in the life of Israel and have joined the existing political parties. There is however a tendency to mark their places of origin by, for example, the planting of the Martyrs' Forest or the publication of memorial volumes based on the community from which they come. A number of such volumes have already been published. Others are in preparation.

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## Tradition of Fighters, Pioneers and Scholars Influence Of Yugoslavia

By MEIR WELTMANN

WE still remember the tense atmosphere, especially in continental Europe, when on January 30, 1933, the aged declining President Hindenburg called Hitler to become Chancellor of the German Reich.

A new, tragic and historical era started. It was the era of the "Reich of a Thousand Years" which in the course of its 12 years succeeded in setting the whole world ablaze, in killing many millions of people, and bringing destruction and misery to the whole of mankind.

Then... almost all the world recognized our right to our own life in our own country. In our own State. We had the historic benefit and privilege of participating in the fight for it, and the Yishuv sacrificed thousands of its best sons, among them dear and fine boys from Yugoslavia.

Writers of great epics have still to record those fateful years which culminated in the formation of the Jewish state.

The contribution of the various waves of immigration from the European continent has been invaluable to the building of our country. Among those developing, strengthening and shaping the face, body and structure of Israel, a modest place is held by the relatively very small number of immigrants from Yugoslavia. Before World War II 80,000 Jews — half of them Sephardim — lived in that country. Three quarters of these, more than 60,000, perished. About 6,000 are still there; more than 10,000 are here. Eight thousand of them joined us after the war on the principle of the right of national self-determination, — respected and magnanimously carried out by the people and Government of Yugoslavia.

**National Characteristics**

The contributory national characteristics of every group and wave of immigration are determined by two influences, that of the Jewish nation itself, to the extent that it is preserved in the process of assimilation, and that of the peoples among whom they have been living for centuries. One of the oldest Diaspora was that of the Yugoslav Jews. It has been established that the origin of Jews in Yugoslavia can be traced back for nearly 2,000 years. Jews lived in this land so long that they adopted many of the features of the Yugoslav peoples. To mention some of them: They are of dynamic temperament, but steady and persistent in their work. They are full of initiative and are consistent once resolved to carry out an idea. They are reliable and industrious. They love peace, but they are devoted above all to freedom and independence. This they proved through the long centuries of struggle for liberty against the



The new concert hall at Bin Gev which accommodates the annual Pessach music festival. Many of the kibbutz members hail from Yugoslavia.

Turks. We can see their devotion to freedom in their three rebellions and victories in our own generation: against the Austro-Hungarian Empire, against the coalition of Hitlerite Germany and Fascist Italy. And in 1945 against Moscow, fearless as ever.

Deeply influenced by the Zionist idea, one of the forerunners of which, Yehuda Hay Alkalay, was from Zemun in Yugoslavia (the forefathers of Theodore Herzl were born in the same town) the Jews of this country took a very active part in the World Zionist Movement. Among others, Dr. David Alkalay of Belgrad and Dr. Marcus Ehrenpreis of Djakovo, later Chief Rabbi of Stockholm, were participants in the First Congress in Basel. The best known ideologist and teacher of Yugoslav Zionism was Dr. Alexander Licht.

**Flourishing Kibbutzim**

After some sporadic immigration, the first organized pioneers came here shortly after the end of World War I. They settled in Bet Shearim. In 1920-21 Zionists of Novi Sad sent shipments of cement and building materials and gave other economic support. Since then many hundreds have settled down in agriculture. There are flourishing kibbutzim and villages in which trained pioneers, farmers and former merchants, have transplanted the love of the soil from their former country to Israel. It should be stressed that a relatively high percentage (about 30 per cent) have chosen agriculture as their profession. The factors are many in the kibbutzim of Sha'ar Ha-Amudim, Gat, Atzma, Bin Gev, Mefava, Ein Shimon, and in the moshavim of Kidron, Richon, Bet Zayit, Bet Nekofa, Ein Kerem, Beset, Migdal, Yavneel, Ein Ayala, Bet Yitzhak.

Very few people know that Yugoslav Jews took a pioneering part in the foundation of fisheries in this country and brought the "ancestors" of the Tnuva carp from Yugoslav rivers.

They also participated in the establishment of important industrial enterprises like "Na'aman" and "Homra" — bricks, "Gilead" — glucose and starch, "Askar" — chemicals. They pioneered the tyre and rubber industry in this country. Numerous small industrial enterprises, both in the cooperative and private sectors, are run, and one of the most important basic industries — aluminium — was

initiated, by old timers and newcomers from Yugoslavia. They contributed much to the economic revival of Jerusalem and special mention should be made of the trade, handicraft and hotel business.

**Professional Workers**

Some very well known veteran teachers of secondary and agricultural schools came from Yugoslavia, which is also represented among noted experts in the field of psychology. The former Rector of the Hebrew University, Prof. Fekete, came from Senta in Yugoslavia.

Public workers and propagandists for the National Fund include in their ranks several well known men from Yugoslavia which is also represented in the press. Dozens of other intellectual workers, physicians, engineers, lawyers and experts in the cooperative and collective economy are taking an active part in the intellectual and economic life of the country. There were always volunteers and professionals active in the shaping

of the best and most cordial political and diplomatic relations with their former country.

Much of the initiative and driving force behind the organizing of rescue and relief work in Europe during the most tragic years of Hitlerism came from Yugoslavia. The idea of sending parachutists to the enslaved Jews and taking part in the partisan movement in the mountains and forests of the subjugated countries came from a Yugoslav Jew too. Several comrades of the late Hanna Senesh, like Ruvven Dofel, Eli Zohar and Shalom Finzi, came from there.

Besides their ardent will to contribute to the strengthening of the State and the attainment of a better future for the Jewish nation in the land of Israel, there is only one other wish the former Yugoslav Jews have — to be fully integrated and absorbed in the reborn and unified people of a politically, economically and culturally strong Israel.

## End of Czech Exile

By FELIX WELTCH

There are two major causes of immigration to Israel. One is material, persecution; the other is moral, Zionism. Up to 1938, there was in Czechoslovakia no form of persecution of Jews which could have caused emigration. Like all nations, the Czech people were not free of an anti-Semitic undercurrent, but it was bearable, and the majority of the Czech people looked at it as one of the dark substrata of the national soul which civilized people had better suppress. Thus, in the state of Masaryk and Benes, the Jews felt quite secure and believed to the last that a safe wall separated them from the streets in the neighbouring Hitlerite empire.

All this was fundamentally changed after the Munich agreement. The submission of Czechoslovakia opened the eyes of the Jews, but it was too late. The psychological conditions for mass emigration were now given, but not the actual possibilities of escape. The road from the Protectorate to the Mandated territory was narrowed down by the immigration laws. Immigration increased, until the war cut this movement short. Migration was resumed at the end of the war until the Communist upheaval in Czechoslovakia brought it to an end.

We must therefore distinguish the periods from 1939 to 1938, from 1938 to 1940, and from 1940 to 1945. The first of these waves had a pioneering character but was small in quantity — about 100 people a year. Quality and selection were excellent, as it was an elite based on free decision. The factors leading to the decision were practically identical with the qualities which make for a good settler. These young people came from Bar-Kochba, the well-known students' association of Prague, from Tchelet Lavan (Blue-White), and later from Hehalutz and Maccabi. They founded such settlements as Herta, Bah, Midar, Kfar Masaryk, Kfar Maccabi, and participated in many others, such as Ga'aton, Givat Haim, etc.

**Change in Element**

While the immigration wave of 1939-40 was not mass immigration, it had an element of panic. Quality was still good, but selection was no longer "natural"; however, it was conducted by the well organized Palestine Office, and people had been prepared by many years of Zionist education. If they were not pioneers, these emigrants were no doubt good Zionists. During this period approximately 1,000 people arrived in the country under the official schedules, some 200 of whom had so-called "capitalist" certificates; in addition, nearly 6,000 came "illegally" on the notorious refugee ships. This "Hitler-ship" was well absorbed: a considerable number went to kibbutzim, some to middle-class settlements, and others established themselves as teachers, engineers, officials, doctors and in business. Several important

By ISRAEL KASTNER

HEREI called Hungarian Jewry a withered branch of the Jewish people and prophesied a tragic end for it at the beginning of the century. After the first world war many who had been Hungarian Jews were transformed into Rumanian, Czechoslovak and Yugoslav citizens who enthusiastically embraced the Zionist idea. In "amputated" Hungary itself, Jews were reminded by the "white terror" following the Communist dictatorship of the Jew Bela Kun (Cohen), that the high hopes for assimilation and integration into the Hungarian society would not be realized.

The new Hungarian anti-Semitism was especially felt in the technical professions and in the famous Hungarian Technical College. Highly skilled engineers, building workers and technicians came here in the twenties. (The swamps of the Ensek were reclaimed by the engineers Elek and Brumer). An outstanding figure among these newcomers was Arpad Guth, the architect, builder of a number of brick factories, electrical stations, the Rothschild mill in Haifa, and most of the houses in north Tel Aviv.

**Longer Liberty**

The essential difference between the Jews of Hungary and those of Poland, Russia, Rumania etc., is that equality of rights was granted to Hungarian Jewry more than 60 years earlier than to the rest

of East European Jews, and Hungarian Jews enjoyed a number of liberties long before their emancipation was codified in 1867. Before the first World War the Hungarians not only permitted but even insisted that the Jews assimilate and help them to build an economically and culturally strong fatherland and strengthen their position in central Europe. Thus a considerable part of Hungarian Jewry was alienated from Jewish culture and isolated from the traditional forms of Jewish life.

**Varied Personalities**

Paradoxically along with the monumental figure of Theodor Herzl, Hungarian Jewry continued to produce personalities who made a real contribution to the spiritual and economic development of Eretz Israel. It is not by mere chance that men like Prof. Samuel Klein and Michael Guttmann were among the founders and most outstanding teachers of the Hebrew University. The Kibbutz, taught by Dr. Eliazar Tishbi, who came to this country together with such celebrated Jewish men of science as Professors Fekete and Fodor, and the late Professor Farber. It is also worth mentioning Professor Patai, Herzl's biographer who died recently and whose son, Raphael Patai, was the first student of the Hebrew University to receive a doctor's degree.

Writers, poets, actors, painters, musicians, and other artists of Jewish origin were free to develop in the liberal atmosphere. Most of them turned cosmopolitan and preferred to emigrate to Western Europe or the U.S. A few came to Palestine and became pioneers in the various fields of culture.

The Matate and Li-La-Low grew from the Kum Kum of Avigdor Hamori (who under the pen name "Kovach" was a noted Hungarian poet and author). The scenery of the Kum Kum was painted by an artist called Israhel and the role of conference and successfully taken by another Hungarian Jew named Donat. It goes without saying that musicians like Fenyas Searvas and Vincas play their part in cultivating modern music and they formed the first quartet of high standing. A former newspaperman from Transylvania, Moll Fried, is trying hard to put the Habima on a sounder basis. Among the newly discovered talents of the Chamber Theatre are some who came to this country with the recent wave of immigration. Andrea Rosent, for example, only a few years old, has played the leading role in a highly successful Hungarian picture called "Somewhere in Europe" presented only two years ago in this country.

It took a long time for Hungarian Jewry to find its way to the Zionist movement. But by the thirties they were taking part with their characteristic intensity and enthusiasm. Many of the kibbutzim such as Matagan, Kfar Giliad, Ein Seltim, Dan, Omer, Eshel, Kfar Hamekabi, Kfar Seid, and the rather notorious Yehonah, were partly founded by them. The heroine inscribed in Jewish history under the name of Hanna Senesh was the daughter of an author and newspaper man, Bela Senesh, famous for his specifically Hungarian humour of the Budapest

variety. The other parachutist, Yosi Paldi, Deputy General Manager of El Al and author of the very successful book "Ruah Gedola Bah", began with his fellow parachutist Peretz Goldstein in the Hahonim Movement in Transylvania.

There are eight moshavim founded by newly-immigrated Hungarian Jews, but one cannot speak of Hungarian Jewry in terms of any territorial concentration. No tribal instincts or "national" solidarity could induce them to continue their lives in their new homeland in anything like Hungarian reservations, as immigrants from some other countries have done. The Hungarian Jew is basically an individualist who likes to go his own way and is not especially amenable to organizational discipline. It is linguistic isolation which holds them together in the rather loose framework of Hahonim and Hahonim, and in the Hungarian sections of the various political parties. So too in economic life they distinguish themselves more in personal achievements than in collective undertakings. An example of their inventiveness is found in the history of the lebanon, created during the war by an expert on milk products called Dr. Stephen Banyasz. The Mandatory Administration forbade the production of cream. Banyasz, then an employee of Tnuva, was asked by his chiefs to find a substitute for it. In a few days Banyasz presented Tnuva with a sample of lebanon which was immediately put into mass production. Banyasz got a special premium of three pounds. Hungarian Jews are represented in industry by a long list of products including toys, china ware and textiles for export. They are also responsible for bringing in the first gas machine some 40 years ago.

**Positive Results**

How far have Hungarian Jews found their place in the everyday life of the country? Broadly speaking, the answer is positive. Workers, industrialists, merchants, white collar workers, farmers, engineers, doctors, lawyers and artists, they integrated themselves quickly into the economy. But the social and cultural assimilation of Hungarian Jews has not been without difficulties. Apart from the rigidity of the old Yishuv, felt by all categories of new immigrants, Hungarian Jews suffer the handicap of their lack of knowledge of languages, including Yiddish, the vital bridge between the newcomer and the old immigrant. However, one cannot talk scientifically of the existence of a specifically Hungarian problem of integration. The fact that a few hundred have asked for repatriation to Hungary in the past two years is explained mainly by their linguistic and hence social and psychological isolation. But still the great majority is working, producing and building the new homeland with joy.

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## Immigration the Hard Way: Saga of Aliya Bet

## Exodus And The Pursuit

By MOSHE PEARLMAN

WHEN Allied troops liberated Auschwitz one of the few emaciated survivors was a 32-year-old girl with two names — Rachel, the name given her by her family, and 9774, the name stamped on her forearm by the Nazis. In the little Polish village near the Russian frontier where she lived she had been the pride of her class, not so much for her laughing eyes and chestnut hair and dimpled cheeks, as for her voice. She sang like an angel. Then came war — and the Nazis. Her six-year-old brother was killed during the roundup. Her mother and two sisters perished in the Auschwitz crematorium. She and her father were left.

No, they would not go back to their village. Nothing there except memories. And not nice ones. No, they would not stay in Europe. It was hard to live in a graveyard. There was only one place. That's where they'd go, they told themselves, if they lived. They would live with their own people. They would make their own future with their own folk.

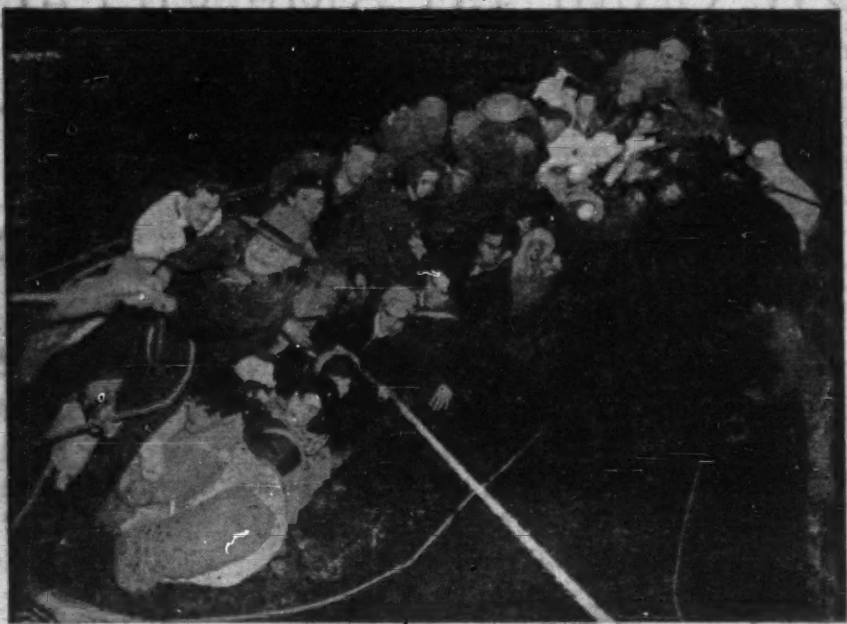
## Hagana Guides

They moved to a D.P. camp, began to gather their strength. One night, some months later, Rachel was awakened by the sound of peoples moving about. This was her night. She was on the list. For several weeks before groups of Jews had been brought into the camp by some young Palestinians, members of what she had heard was a movement called Hagana. They had been brought from across the border from Rumania and Hungary and Poland and Czechoslovakia and Austria, smuggled across weak unguarded points in the frontiers by these Hagana lads who kept up a nightly Pimpernel service shepherding the refugees to reception depots, returning immediately for more. Now, from here, came the trek across the net frontier to another land. Rachel went with them.

Trucks took them to within two miles of the frontier. Then came the walk, in silent single file, each keeping close to the other, through a thick wood. Some carried babies. They marched in the darkness for nearly two hours without incident. Then the leader motioned them to halt. "Wait here," he whispered. They waited. Ten minutes ticked by and then lights sprang on, knife heads of trucks and the point was a mile and a half on the other side of the border. They piled in. Their Hagana leader waved them goodbye and returned to the forest.

The trucks carried them on a long, long journey. It was nearly midday when they found themselves in the sunshine of the Mediterranean. They drove into a camp. That night, they were on their way again, driving along the coast. They came to a little fishing port and were brought alongside a vessel. Two hours later, still very dark, with all aboard, the ship drew away from the quay. Rachel began to breathe. So did the rest of her group. So did the numerous other groups whom Rachel suddenly found on board, and who had reached the port from other reception centres. But it was only many hours later, far from the vigilant eyes and ears of port officials that Rachel began to sing — and everyone else with her. She was on her way.

That's where I first saw her, on the deck of the 3,000-ton single-funnelled forty-year-old steamship that Hagana had named the "Theodore Herzl". Built to carry 170 passengers, she now carried 2,639 refugees. They were "illegals". They were on their way to Palestine, whose shores were patrolled with grim keep-out signs in the form of destroyers of the Royal Navy. For thirteen



Trial by water. Refugees being transferred to an "illegal" transport at a rendezvous off the coast of Europe in 1947.

days Rachel and her companions sailed in the "Theodore Herzl", sleeping in crowded holds, eating hard tack, drinking careful rations of water. At night, they would sing under the stars.

## Battle at Sea

On the thirteenth night, we could see the lights of Tel Aviv. We might yet make it. Then, out of the blackness, came the searchlights of the British destroyer, the K600. It raced up. Through the megaphone came the order to turn back. We steamed on. Then came the attack. Tear gas bombs, firecrackers, jets of water. We steamed on. For an hour the "illegals" kept them off. But then, under a powerful hail of gas bombs, our stern was rammed and marines jumped aboard. Laying about them with truncheons,

they reached the boat deck. But they couldn't reach the bridge. There was hand to hand tussling. Hagana carried no weapons. Then the marines opened fire. Three of the immigrants were killed. Twenty-seven were wounded. The battle was soon over. The ship was captured, taken to Haifa, the immigrants transferred to caged vessels and transported to detention camps in Cyprus. Some got to Palestine in a few months. Most languished for more than a year.

All are now in Israel. Some are buried in military cemeteries. Rachel is a happy mother of two in a kibbutz in the Negev. Her father is with her. The rest are in kibbutzim, in cities and villages, working in factories and in fields, pioneering in Galilee and in the south. Some are civil

servants, businessmen, doctors, lawyers and teachers. These are the illegals, fine types, as they must have been to brave the hardships of Aliya Bet to come here. They are part of the 35,000 whose odyssey to Palestine after World War II followed Rachel's pattern, though many managed to slip through the blockade and avoid detention in Cyprus. Sixty-five ships took part.

## Dramatic Milestone

Aliya Bet is a milestone in Jewish history. It has the qualities of a biblical drama — the physical qualities of the Exodus, the symbolic quality of David versus Goliath. For each individual it was the personal struggle for survival. For the national movement of Jewish liberation it was something new in constructive resistance.

## THE RUMANIAN MOSAIC

By IDOV COHEN, M.K.

SINCE 1948, 122,000 Jews have immigrated to Israel from Rumania and have left their mark on the social and cultural mosaic of the population. Unlike those of the early immigration in the 1880's and the later, pioneer groups of the 20's and 30's (Mansada, Shamir, Bama'avak, Kfar Glickson and others) the newcomers have found the task of casting off the effects and language of the exile exacting and onerous.

Their average age was higher, and while the pioneers brought with them the educational treasures of Jewish values and a Zionist background, the later immigrants were chiefly middle class and had almost forgotten their Yiddish. The pioneers came chiefly from the small towns; the late-comers from the larger commercial and industrial centres. They had acquired another culture, language, social status and way of life. They showed a tendency to assimilation.

## Uncharitable Legends

The question to be asked is what has been the nature of the Rumanian community's impact on life in Israel and how it will turn out in later years. Anecdotes about the Rumanians have not been very charitable — they are usually about theft. (Betrachea becoming Beersheva after the theft of one of the wells) — though the legend of the innate dishonesty of the Rumanian is belied by the court calendars.

Because this aliya, as we have said, was assimilationist and because it is so blatantly classist, it has stamped with its character a number of places in the country which have become Rumanian "Colonies" to all intents and purposes. They include Beersheva, Migdal Gad,

Jaffa, Tirat Hacamel, Tarshisha, Kiryat Shmonah (Haifa), and the former Arab part of Haifa. Haifa's Stanton has become "Stantonescu".

This last wave of immigration from Rumania brought on its crest a multitude of people engaged in the liberal professions as well as "active ex-Zionists". And it is these two characteristics whose impact is most felt. It is mainly these Rumanians who join the ulpanim (it is noteworthy that the Polish intelligentsia was equipped with a knowledge of the Hebrew language and literature or at least with a foundation that allowed them to learn the language quickly).

## Many Lawyers

It is they who head the ranks of foreign lawyers. It is they who muster hundreds of accountants fighting for the right to practise their profession. And it is they who have supplied much of the medically trained personnel who have made possible the expansion of the Worker's Sick Fund.

Their penetration of official ranks in the Government and the Jewish Agency, however, has been much slower and less spectacular. It is true that the former head of the Israel Civil Service is a Rumanian, but he has been in the country so long as to have lost his former identity and to have become totally "assimilated". There is a genuine Rumanian in the Jewish Agency Executive, but he is the exception that proves the rule.

There are quite a number of Rumanians in the regular army. Cultural Efforts

It is interesting to note that the Rumanians' revenge for the theft stories is their complaint that the Poles undermine their positions. A group of journalists from Rumania (not exactly "ex-Zionists") recently obtained a permit to publish another weekly in the Rumanian language (Adevirul) to serve as a weapon against this Polish tendency. The Rumanian language, be it noted, is at the forefront of foreign language publications in the State, both as regards quan-

tity and quality. The distribution of three local Rumanian papers, almost dailies (for it is contrived between them that one appears every day) is estimated to reach 20,000 copies. There is a Rumanian Journalists' Association and there is the likelihood that an artists' association be formed, for there are many painters, actors and musicians in the Rumanian aliya. The Yiddish theatre and Li-La-Le are almost all Rumanian in personnel.

Like everything else in life, main characteristics lie well hidden from view. The Rumanian aliya is well represented in the kibbutzim and workers' settlements, in industry and in the laboratories. You can find it at work with steam rollers, in the phosphate mines of the Negev, and on the new Kurub-Sdom Road. Its members are among those who take pride in Jewish independence and the emergence and development of the State, and also among grumblers and migrants to Canada. It is all a multicoloured set-up. It is all alike and yet different. But the transition from Rumania to Israel and the Hebrew language is steady and not too slow.

## The Time of the Exodus

What was the exact time of the Exodus? The Bible says: "And God and Pharaoh called to Moses and Aaron at night." (Exodus 12:1). Pharaoh, says the Midrash, made the rounds of all the houses of his servants and got them to look out for Moses that night.

The children of Israel made fun of Pharaoh in his search, continually misdirecting him. When he found Moses Pharaoh said to him, "Arise and get you out from the midst of my people." Moses answered "Are we thieves that we should steal away by night? This has said the Holy One blessed be He, No man of you shall go out from the door of your tent until morning. We shall not go forth except with a high hand in the presence of all Egypt."

## OPERATION 'EZRA AND NEHEMIAH'

Attempt to Maintain Living Standard, Attain Genuine Absorption

By N. B. REJWAN

SOMETHING like two years have passed since the conclusion of "Operation Ezra and Nehemiah". The story of this operation, involving the transfer of some 130,000 Iraqi Jews to Israel, will be told fully when enough time has elapsed and sufficient material is gathered. But in the meantime a thing or two can be said about the present state and the future prospects of this Jewish community in its land of adoption.

In the absence of adequate data on the subject it is difficult to talk about the material aspect of Iraqi Jewry's integration into the life of this country: the proportion that has received permanent housing, is permanently employed, or settled on the land. Indeed official statistics on new immigrants and their integration are rather misleading. In the latest issue of the Government Year Book, for instance, the word "absorption" is used so liberally that one gets the impression that virtually all of the 700,000 immigrants who entered the country after the proclamation of the State are "integrated". But let us imagine a Baghdad family of seven arriving at the immigrant reception camp near Haifa some time ago. After a few days there, they were transferred to a "mad-bara" in, say, Galilee, and housed in a tent. There the fa-

mily's sole breadwinner — a middle-aged ex-accountant — was offered and took three days of work on road repair. To the official mind this may mean that seven immigrants have been "absorbed", for though living in temporary housing units they will soon be getting their permanent dwellings. By such rather queer standards it would be true to say that all the Iraqi immigrants have been integrated into the life of the country.

## Real Integration

For the purpose of this note, however, we must put Year Books and official statistics aside. The crucial rather unpleasant fact must be faced squarely: the absorption and integration of the Iraqi Aliya, and many thousands of other newcomers, have hardly started. Absorption means social and emotional, as well as material integration. A really "absorbed" immigrant is one who feels that he is part of this country and is considered to be such; a person who, while required to carry out his duties in full, is given his due without having to demand it or organize a pressure group or stage a demonstration. It is impossible to assert that the Iraqi aliya has been absorbed in anything like this manner.

This is doubly unfortunate — both because Iraqi immigrants were equipped and willing to undergo the desired change and he sometimes behaves as if he were

because the country is in dire need of the kind of forces which the Iraqi aliya brought with it. The average Iraqi immigrant has both the will and the ability to make himself a useful and organic part of this land, and can provide much of the sense of stability and solidity which is so lacking here. The Iraqi immigrants have many characteristics which should have proved invaluable assets: their having come in whole families, the fact that they cannot return to their country of origin, their exceptional proficiency in learning the language, the comparatively large number of professional people among them, the fact that they are quite familiar with modern standards of work and organization, and their experience in commerce, finance and administration.

## Minority Feelings

To the question: are these assets being put to good use either by the immigrant himself or by the authorities concerned? The answer is a plain "no". Judging from what one sees, the Iraqi immigrant is still far from settled, still feels and behaves like a stranger, and in some cases is still grumbling or convinced he is being slighted or even mistreated. His attitude to authority, moreover, has not been allowed to undergo the desired change and he sometimes behaves as if he were

still living in a land where he is considered a member of a minority.

Now in order to define this state of affairs or find the reasons for it we have to go to the root of the matter. This, in the present writer's opinion, is the incompatibility between the ways in which each of the two parties to this unexpected fusion — the immigrants and the immigration authorities — viewed the situation initially.

It seems to me (and no one can presume to be the spokesman for a whole community) that at the root of it lies a fundamental misunderstanding. The immigration and settlement authorities, knowing nothing of the history, the way of life, the culture and the aspirations of Iraqi Jewry, expected a mass of primitive orientals who, they thought, would inevitably and naturally settle at the bottom of the social scale. In this the immigration authorities are not to blame; they acted according to their own lights and what flimsy information they were supplied by alibims more intent on getting immigrants here than on a comparative study of cultures.

On the other hand the prospective Iraqi emigrants, having no direct contact with Israel, deprived of all normal sources of information and bamboozled by irresponsible fanatics, made their calculations according to a set of different assumptions. Once here, they had to sustain the shock the discovery of such a state of affairs was bound to create.

But this seems to have gone on even after the facts became evident for anyone willing to see. To cite one glaring example: after the Iraqi immigration was concluded no less an authority on the subject than the head of the Jewish Agency's Immigration Department informed the 23rd World Zionist Congress in Jerusalem that the country was being overburdened by mass immigrations from oriental countries like the Yemen and Iraq, which brought the country no doctors, teachers or nurses. It was also pointed out that, this being so, Israel was bound to turn into a country of "beavers of wood and carriers of water". Speakers proceeded to implore the Congress to intensify its efforts to encourage professional immigration from the West.

## Ways to Help

There is a kind of bitter truth in this view. The country is indeed in danger of becoming one of water carriers and wood gatherers, but this is not partly due to the fact that the Iraqi aliya did not include enough professionals. The danger lies in the immigrants' being confronted with a situation where they find themselves having to adopt primitive ways, where they have to stop sending their children to school or taking adequate care of their health. If would, of course, be foolish and redundant to assert here that the Iraqi aliya is self-sufficient in doctors, teachers etc., because it is measurably more than self-sufficient.

The urgent question is how to enable our not-so-imaginary ex-accountant to stop sending his teen-aged children to work in order to support the family and how to help thousands of young men and girls to resume their studies and become the professional people the country needs. One hopes that, sooner or later, it will be realized that the future of the country depends on the use it makes of the material it now possesses, not in mere clamouring for professionals from the West. The contribution of the Iraqi aliya to the cultural and physical building-up of the country, though in no way small so far, depends in large measure on the opportunities it is given and the attitude assumed towards it.

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Immigrants from Iran at their first Seder in Israel. A mirror, their traditional symbol of joy and light, is placed on the "table". Photo by Braun.

## Seder in Buchenwald

By S. B. UNSDORFER

NOT only did we have a little Purim play; we also prepared for a Seder on Passover Eve. The former was not very successful; the only part that was acted without leaving room for criticism was that of Haman. It was Purim, 1946, in the concentration camp at Buchenwald. We were working in a Junker aircraft factory, and we would not let Purim go by without celebrating the wonders of God. However, Passah was going to be better organized. Immediately after Purim I undertook to write the Hagada. We had no prayer books; we were some 60 miles away from Buchenwald, at a little place called Niederwiesbach, which was under Buchenwald authority. There were a group of some 400; of these, about 25 were called the *frumim*.

Two days before Passah, three of us went into the blacksmith's shop and put some tin plates on the fire, quickly made the dough exactly according to the rules and baked three Matzot. We were in danger of being accused of sabotage (wasting tin plates and using coal for fire), and the punishment was well known. And, of course, flour was strictly rationed.

On the eve of Nissan 14, we made Bedikat Hanetz. Never before had I been so sure that all hametz was out of my possession. Erev Passah, in the morning, the Rabbi S. (now in Budapest and who, I am sorry to say, is probably having a similar Seder this year), advised us that it would be proper to eat our bread ration for the day before

the whole of the Hagada by heart.

The main difficulty was, however, to bake some Matzot. According to the Din, in case of emergency, ordinary flour may be used, so I went to a German civilian foreman who occasionally used to say to us: "Cheer up! It won't last much longer!" he was the only human among some 35 — and asked him whether he could bring me a quarter of a kilo of flour for which I would give him my margarine ration for the whole week. He brought the flour, pushed it in my coat pocket when nobody was looking, and never asked for anything in return.

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1946 in the morning and then, at least, observe the dinim of Erev Passah, because, he said: "Tomorrow you may eat your bread and just keep the Mitzva of Matzot in your minds." (I think, though, he ate no bread all the night day).

## Bread of Affliction

Seder night arrived. Very, very quietly we lifted the three Matzot to say "Halachma... This is the bread of affliction." All the 80 inmates in my barrack room sat on their beds in complete silence — all thinking of the Seder tables at home. I started to read from "Ma nishtana", onwards from my handwritten Hagada, and promised them and then to read from this Hagada for the rest of my life. Unfortunately I lost it in a cow-shed when I was evacuated some two weeks later.

But never will I forget the voice of an elderly Hungarian rabbi, calling out in tears: "And it is this Promise which has stood by our ancestors and by us. For it was not just one person who rose up against us to destroy us, but in every generation men rise against us to destroy us; but the Holy One, blessed be He, delivers us from their hands."

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## ROSH HA'AYIN: HOW CAMP BECAME VILLAGE

### From Dependence to Self-Reliance

**POST Reporter**

No one who saw the arrival of the Yemenites at Rosh Ha'ayin a few years ago will ever forget the sight: people utterly exhausted by the trek through the desert, covered with dirt, infested with tropical sores and dressed in rags. There were children without number, neglected and hungry, and old people unable to walk. They were all bewildered by their journey on the "magic carpet" and some of them expected their buses to take off when they boarded them: they had flown before ever seeing a motor vehicle and had leaped the time-gap between the horse wagon and the aeroplane that brought them to the Promised Land, as they had leaped from medieval Yemen to 20th century Israel.

Once arrived they had to learn everything — to sleep in a bed, to wear European clothes, to change their diet, and not to sell their daughters in marriage. At first they were housed in tents, fed and clothed while doctors cared for them and social workers got busy with the mothers and children.

**Basic Change**

But a year or so later came the recent decision to return the immigrant camp was transformed into a suburb. The change was not easy on the newcomers. The public kitchen was closed and they had henceforth to find their own food and drink. They had grown used to looking to the camp authorities for all their needs and it was a great shock to them to find themselves obliged to stand on their own feet — to some extent.

In the following two winters, life was a misery in the tents and leaking huts, but the new settlers had begun to work. They found it easy to get work: the period was one of full employment. The men found unskilled jobs, partly in public works projects. The women and girls found their way into households in Petah Tikva, Ramat Gan and Tel Aviv where they not only learnt the western ways of cleanliness, how to scrub and launder and cook, but also became acquainted with modern diet and a modern way of life. They returned to the ma'abarot full of new ideas in which they were confirmed by the social workers.

**Flood of Divorces**

With the eastern cities went old notions about marriage. In the Rosh Ha'ayin of 1951 there has been a flood of divorces. Women who were sold in marriage by their parents now do as they please, and husbands they did not choose.

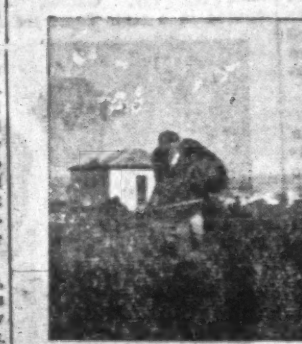
The huge halls of the early reception camp, which were the storerooms of the old military establishment and then the immigrants' refuge from the win-

ter rains, still stand. But a visitor to Rosh Ha'ayin today will find a whole new town in the making beside them: the promise of housing for the newcomers has been honoured here and honoured on a generous scale.

**New Houses**

The new houses are built according to the pattern evolved by Neve Oved — of white blocks and red tiled roofs. The part of the town near the Migdal Ze'ek quarry is built to a cheaper plan — unfinished stones bound with mortar, but the same red roofs. The impression of flimsy construction, which is so frequently to be had from immigrant housing, is lacking in Rosh Ha'ayin and as the houses are generously spaced out they have a comfortable air. Inner roadways are being built and water pipes have been laid into every yard. The new house-owners are busy adding rooms, kitchens and sheds to their homes, for whatever their virtues, they are too small for the large families.

Round their homes the immigrants have been busy with matlocks. They grow vegetables and are able to add to their earnings by working on their plots after hours.



Above: Out of the desert. Below: Yemenites working the land alongside their new homes at Rosh Ha'ayin. Photos by Hirschbain

When the housing scheme was started no payment was made of the immigrants, but later they were required to put down a first instalment of IL.400. This was an unheard-of proposal. But it was soon evident that the requirement was not excessive. While the people had been cared for by the authorities they had, many of them, worked and saved money. They were now to pay for their new homes as part of the process of learning to be responsible for themselves. That they eventually grasped the point is shown by the work they have been putting into the improvement of their homes, now that they can no longer look to camp authorities for help and repairs.

**Just Town**

The new Rosh Ha'ayin can serve to show how money and labour can change a desert into a new little town. The project may have been too expensive and no doubt mistakes were made. But despite the spectre of unemployment on the horizon, one feels sure that these Yemenites who arrived in so pitiable a state have real homes now and are largely equipped to stand on their own feet. And since more than one member of every family works, the outlook for them is not as bad as that of other groups. With their unusual intelligence and thrift one can well believe that with time this section of the community will become reasonably prosperous.



Above: Out of the desert. Below: Yemenites working the land alongside their new homes at Rosh Ha'ayin. Photos by Hirschbain

## THE UNKNOWNNS FROM NORTH AFRICA

By ELIE HESS

THE recent decision to return six Youth Aliya boys to Morocco has now refocused attention on the North African community.

What has not been written on the "Moroccans," a term used to label the whole body of immigrants from North Africa? The unfortunate impression left by certain articles in the press was about to fade when the Youth Aliya affair suddenly blew up. The six boys are old offenders. They had already been in prison several times in Morocco. In the one month they had spent in Israel they had taken part in several burglaries.

Another 16-year-old boy (also from Morocco) was reported last week to have been given the following choice by a court of law: three years imprisonment or return to Morocco.

**Committees of Protest**

One may well believe that there is a tendency in certain circles to disbelieve the North Africans' attachment to Israel: the return of immigrants to North Africa is therefore the best solution to the problem, in their view.

Yet the North Africans' spontaneous reaction to these deportations gives the lie to this belief. Committees of protest have been formed in all parts of the country. Notices have been posted up on walls and letters have been written to members of the Knesset and the Jewish Agency Executive. The common theme of these statements is that "Israel is the homeland of all Jews who live in it. There

is no law that authorizes anyone to organize the return of Jews (particularly minors) to the Diaspora."

All this is plainly based upon a misunderstanding. The North African aliyah, its problems, its history and its people are little known. Certainly no excuse should be made for writing about them now that the "North African question" is again being talked about.

**Intermediate Group**

The aliyah from Morocco, Tunisia and Algeria has a rather special character. It was not a "rescue aliyah." Anti-Semitism in those three countries is a latent evil as old as the dispersion, but it has never reached the extent and seriousness of the European pogroms. The economic situation of the Jews of those lands is roughly identical to that of the Moslem inhabitants: an impoverished majority, a small middle class of merchants, shopkeepers and artisans and a relatively tiny number of very rich.

But was it only the economic situation that drove emigrants

to Israel? Hardly. The North African aliyah lies somewhere between the pioneering groups from the Bilum onwards and the "rescue aliyah" — from Europe, Yemen, and Iraq.

The physical ties between the North African communities and the land of Israel date from long back. Algero-Moroccan families have lived for several generations in Safad and Tiberias and in the old quarter of Nahalat Shlomo in Jerusalem.

With the beginning of the modern Zionist movement the wave of enthusiasm which swept the Jewish masses reached North Africa and Tunisia was represented at the first Zionist Congress at Basel by the Chief Rabbi Yaakov Baccara who reported back to his flock in moving speeches. In the romantic period of the colonization of Galilee the North African youth was represented by several of the founders of Dap and some of the first colonizers of Gan Shmuel.

The mandatory restrictions on immigration saw the beginning of the organization of illegal

immigration in communities stretching from Casablanca to Tunis, which were put in touch with the illegal service by the shlihim who arrived in their midst. The young people who left through the illegal machinery (like the Tunisian who told the passport authorities he was off to Vichy for a cure) found the country at war when they arrived. The boys and girls of the melleks and harems joined the battle like their brethren from Europe. And when the war ended and the work of construction began they played a part of which they need not be ashamed.

**Mayor's Tribute**

Speaking recently of them, the Mayor of Beersheva, Mr. David Turyahu, said that his town would not forget that in great measure it owed its liberation and development to them. He would be only too happy, he said, to see them all — or almost all — in his town and region. But the youths of Morocco, Tunisia and Algeria have pushed further and are to be found in the Negev mines, the Dead Sea works and Elia.

## Builders from the Balkans

By ISAAC R. MOLHO

MOST of the more than 150,000 Jews from the Balkan Peninsula now in this country are newcomers who arrived after the second World War and the establishment of the State.

Many of the younger immigrants came in time to join the Israel Defence Forces and fight in the War of Independence. In the past half-century the Jews of Turkey, Salonika and Greece in general were particularly impressed by the spirit and influence of some of the non-Sephardi leaders of Jewry, Nahum Sokolow, Victor Jacobson, and Vladimir Jabotinsky among others. The Balkan territories were visited by them and they left a mark which con-

tributed much to the popularization of Zionist ideas. The Jews of Salonika, who had retained their ties with the Holy Land for generations, joined in the national renaissance with great energy.

**Salonika's Contribution**

While Palestine was still under Turkish rule groups of Salonika Jews came to Jerusalem to study in the Hebrew schools, while others took up agriculture and fishing. They helped to pave the way for the mass immigration after the Balfour Declaration and the conquest of the country by the British.

These Jews soon attracted the attention of the Yishuv and of world Jewry by their character and special capacities. They struggled for the conquest of the sea and the attainment of success in fishing. There was a great contribution to the development of the Haifa and Tel Aviv ports where they had a great reputation as stevedores. Many devoted themselves to industry and agriculture: in the tobacco industry, for example, they founded the moshav Zur Motho and Kiryat Shaul and participated in the settlement of Kfar Hittim, Bet Hanan, Yehudiya and other agricultural settlements.

The Salonika Jews, who con-

stitute the leadership of Sephardi Jewry, were also responsible for a number of social, industrial, marine and financial enterprises of great importance in the national framework.

The social foundations include the Banim Ligvulim society which promotes agriculture, the Kadima Club in Tel Aviv (a social centre) and the Keren Lamitlanim a fund for the resurrection of the cultural life of Oriental Jewry. There are Jews from Greece and Turkey who both teach and study at the Hebrew University, at the great yeshivot, at the Haifa Technion, and others are members of the scientific corps of the Army and the various technical institutes.

Among the financial and industrial enterprises that grew their work are the Palestine Discount Bank, founded by the late Leon Recanat, the Israel Investment and Finance Corporation, and the textile factory in Romema.

**Three Newspapers**

For the benefit of newcomers no well versed in Hebrew, Sephardi Jews have founded a daily newspaper in French — "L'Echo d'Israel" — and two weeklies in Ladino, one a Mapai organ.

The Balkan Jews tend to be traditionalist, but not to a right extent. Most of them are workers, though a considerable number are highly educated and occupy important positions. They are proud of their performance and achievements and are sure that their aliyah will contribute much to the strengthening and integration of the State.

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## 'Chinese' Jews Settle Down

By M. EININ

QUICKLY integrated into the life of the country are some 3,000 emigrants from China, most of whom arrived within a two-year period ending in November, 1952.

The "Chinese Jews," whose distinguishing feature for frequently sceptical "Sabras" is entirely negative — the absence of the slightest alert in the set of their eyes — constitute one of the least "concentrated" emigrant communities in Israel. Highly individualistic, they are only now in the process of forming their own organization on a national scale, the Igud Olai Sin.

The decision to form such an association is attributable less to a desire to weld a group on the basis of common language and cultural interests than to a reluctant surrender to prevailing conditions and practices. Their efforts to blend with the struggling Jewish majority ran into frequent obstacles, mostly connected with the exasperating futility of negotiating with the diverse authorities as individuals. At the same time they saw various emigrant associations forwarding the interests of their members with varying degrees of success.

**Business Handicaps**

The greater part of the "Chinese" emigrated without a ready profession. Most of them were well-to-do businessmen who had worked for many years in the easy, quasi-colonial conditions in China and for whom the rigidly-controlled, highly competitive conditions of business here were totally strange and discouraging. Initial ventures into commerce here almost invariably resulted in losses, and for the first two years the most popular topic among the Chinanders was a detailed discussion of how and how much one or another had lost on a deal.

The younger generation, however, unhampered by reminiscences of easy earnings, rushed enthusiastically into the various fields of endeavour which the budding, pioneering nation had to offer in education, industry and agriculture. Office workers from China were also in high demand, especially by foreign firms, for they carried with them a wealth of background in the commercial intricacies of China's rich and variegated world trade.

Today it is possible to say that the younger generation has completely fitted into life in Israel. With an educational background second to none (for most were educated in English, French or Russian schools in China) they were psychologically prepared, on coming to Israel, to make this their home. The majority were of Russian origin, their parents having moved to China before or immediately after the first World War. They carried Soviet passports which they either rejected or allowed to expire on the promulgation of the Citizenship Law last year. For them Israel was not just an experiment that could be ventured because, if it failed, they could return where they had come from.

## Excessive Education

Their parents, careless spenders and haphazard accountants in abundant China, learned to do business the Israeli way after their first unprofitable investments and are today organizing business activity more meticulously. In this they are favoured by the current tendency to do away with the suffocating superstructure of control they encountered on their arrival.

Emigration to Israel has not completely ended from China, and there still remain 1,000 scattered Jews who are expected to arrive by small plane-loads before the end of the year. When they do, it is safe to assume that they will find the ground well broken by the Igud Olai Sin, which is currently, through contacts in the United States, planning to enter the field of small-scale industry and thus by its own efforts help ride over the current difficult period in employment.

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## Zion's Call Heard Among Ancient Tribes India's Jews Mix Idealism With Some Nostalgia

By IMMANUEL OLSVANGER

As yet little is known of the history of the two ancient communities of Israel in India: the Bene-Israel of Bombay and its environs, comprising some 20,000 souls, and the 2,000 Jews of Cochin in the south who preserved considerably more of the Jewish tradition and lore than the former group. The tenacity with which these communities adhered to Judaism in the vast ocean of Hindunism is little short of the miraculous. And there was practically no contact between them until the beginning of the British rule. The origin of the Bene-Israel is known only from their legend. And legend conceals truth, either as a historical fact or as a symbol.

This is the essence of the legend: some hundred years before the destruction of the Second Temple, a ship carrying Jewish merchant-travellers suffered shipwreck on the shores of the Koulkan, near the village of Navago. Few were rescued—seven men and seven women. They buried the bodies thrown up by the raging sea and settled in this foreign land. As they were bewailing their lot—the legend proceeds—there appeared to them the luminous figure of Elijah the Prophet, consoling them and promising them that one day he would reappear and take them or their descendants back to the Holy Land. With this belief in their hearts they continued to live in the Koulkan villages, gradually assimilating Indian ways of life, but never departing from their adherence to the Jewish faith. "Shima Yisrael" was their watchword throughout these two millennia. The Elijah legend persisted and every year on the 15th day of the Hindu month corresponding to our month of Shvet they paid homage to his name in what they called "Elijah Hananicha San," i.e. the Feast of Elijah the Prophet.

### Biblical Names

It is remarkable that they never adopted Indian names but called their children by biblical names only. Two millenniums! Never in all these generations did they experience any hardship, any shade of hostility because of their Judaism: a glorious testimony to the tolerance, hospitality and nobility of the great nation in whose midst they lived.

The message of Zionism came to them on the eve of the First Zionist Congress when the late Prof. Heinrich Loeve invited the Bene-Israel community of Bombay to send a delegate to that Congress. At a special meeting called by the community to discuss this invitation, it was decided to decline it with thanks on the grounds that the restoration of the State of Israel must be left to the decision of Almighty God, whose plans must not be interfered with by human effort—a stand not very different from that taken by some quarters of European Jewry. Gradually, however, Zionism spread among a select number of these communities as well as among the community of Iraqi Jews who settled in Bombay and Calcutta some 150 years ago, a community today of some 5,000 souls.

Zionist societies sprang up in the two towns, but the ideal of emigration to the Land of Israel remained far from practical shape. Then the great event came. The news reached them: Israel was fighting for her independence. A wave of enthusiasm swept over these distant sons of one people. Two of them, Nissim Barzani and Yehuda Dikar, felt an inner urge to hasten and join the Israeli Army. Spontaneously, without any outside influence, these two splendid sons of Israel came to us, fought with us, and settled amongst us. When the State of Israel was proclaimed it meant for those in India the fulfillment of the promise given to them by Elijah the Prophet.

Within a short space of time some 2,000 Jews had arrived

from India: 2,400 Iraqi, 200 Bene-Israel, and 200 Cochinim, artisans, traders, officials. They are now settled in our towns in all parts of the country, in kibbutzim and villages.

**Feelings of Nostalgia**  
They are the only ones among the Jews from oriental lands who arrived here with no resentment, but with a well-served affection for the country of their origin. A certain feeling of nostalgia, therefore, lingers in their souls. Though many of them were prompted to leave India by the hope of finding better economic conditions here, the main motive for their move was an idealistic one. An enthusiastic idealism frequently loses its force once the cherished ideal finds its practical realization. A few became disappointed, facing difficulties they had not anticipated. This was the reason why 100 of a total of over 2,000 returned to India after three years of not too comfortable life in Israel. Of those who returned no less than half now want to come back once more. It is to be hoped that they will find their way here again.



Photo by RANA



## FINDING SECURITY ON THE LAND

By ROSE CARLIN

INCREASING numbers of immigrants are moving to the Land. Unemployment, lack of housing, the welfare of their children—these are the factors that determine their move. But occasionally there is a more personal and less material motive—a desire to be rooted in the land of Israel.

During the last five months I have been in Givat Brenner, a number of families have come to settle. Their backgrounds give no indication that they had ever contemplated making the kibbutz their home. And the training, skills and professions of the heads of those families are far cry from the work they are now doing.

Philip, his wife and two children come from Shanghai. In the two months they have been here they have become very much attached to the kibbutz and appreciate its facilities: work for man and wife, a comfortable room with a small verandah and flower patch, plenty of wholesome food, recreation, clothing when needed and a free and healthy life for their children. If it lacks the glamour of one-time Jewish Shanghai, it is still a vast improvement on the ma'bara where they were living until now.

**Kibbutz Advantage**  
In Shanghai Philip was a journalist connected with a Russian paper. He went to China as a boy of five and grew up there. He had friends interesting work, a full and busy life. But one day he wrote an article of which the Russian Ambassador did not approve and everything came abruptly to an end. Unable to get work anywhere in China and his wife, a gentle, turned their eyes to Israel. They waited over two years for an exit visa.

In Israel Philip found a job in the restaurant at Lydda airport. He travelled daily from the ma'bara where the family lived. With his meagre salary he could hardly make ends meet. Then he lost his job and came to the kibbutz.

"The children are very happy here," he says, "and my wife and I are grateful for the security the kibbutz provides."

Moshe and Ivanka came three months ago. They were born in Yugoslavia and both worked in the theatre there. Moshe, whose name was not Moshe in Yugoslavia, was a director. Ivanka, pretty and vivacious—an actress.

Now she gets up at 5:30 and works in the kitchen and Moshe in the canning factory, not infrequently working a 12-hour shift. Both are young and physically strong. They are not disheartened by the labour, but miss the excitement of their professions and are sometimes discouraged by the fact that Hebrew is such a difficult language and takes so long to learn.

Before coming to the kibbutz Moshe was employed in the building trade, laying floors, something he had learned in Israel. But with building material becoming more and more scarce there were soon no floors to lay and he found himself jobless. So he and Ivanka decided they way to Givat Brenner.

**Confidence From India**  
A third family group arrived a few weeks ago straight from Bombay. "We came to Israel on our own," said the dark young man whose name is Shimon. "No one paid our passage. I paid it myself. Friends discouraged our going. Some had been in Israel and after a short time had returned to India. They said we wouldn't like it here. Life was too hard. But we didn't listen. It has always been my ambition to settle in Israel. And I'm glad I came." His wife, two children and a sister are with him. Shimon had been manager of an insurance company in Bombay. His cousin and family have been members of Givat Brenner for the past four years.

Other recent arrivals from the east are Judah and Sima. They are from Iraq. Judah had been an accountant in Baghdad, but could find no job in Tel Aviv in the year and a half he was there. Sima, a seamstress, did find some work, but did not earn enough. They lived in a ma'bara and later with a brother-in-law in the city. There was too little money, no place of their own and a baby on the way. Only one way lay open to them and they took it.

The baby has now been born. He gets the best of care and so does the mother. "We could never have managed it on our own," Judah admits, "and of course we are thankful." I asked him about his work. "It is very hard," he said, "I'm not used to physical labour and to start at my age." He is past 40. Sima is much younger. "But perhaps in time," he added, "as I grow more accustomed to it, it will get easier." And Sima smiled in the secure knowledge that she had nothing to worry about. Her baby would be well looked after.

The Polish-Rumanian couple settled here a few months earlier. They brought a little boy and his grandmother. The man is jack-of-all-trades. "There's nothing he can't do," his wife boasts. While there was work in town they lived well. They even had a frigidaire. They also had a two-room flat and could afford to buy apples at IL2500 per kilo.

But jobs gave out, one after the other. The little money they had saved up was going. It didn't take them long to make up their minds about their next step.

The grandmother now has a room of her own and gets her food from the kibbutz kitchen. And the couple is looking forward to the birth of the second child in a few months.

And finally there is the family from Switzerland—Shimon, Minka and their two boys. Shimon was a jeweller in the Swiss tradition. He had a good job and lived comfortably. "But," he says, "when a man has passed 35 and realizes that there are less years ahead than behind, he begins to search for deeper understanding and to appreciate

the more significant things in life."

### Jewellery to Jaffa

Although born in Switzerland, Shimon had never felt completely at home there. Israel represented the true homeland to both him and Minka. It was a good place to raise their boys. In Tel Aviv Shimon found work in his own line, for despite the slump there are openings for a skilled jeweller. But he was not satisfied. He had merely exchanged Basel for Tel Aviv, he felt, and that was not what he had wanted. In Israel one must be close to the land. He now works in the orange grove. "Yes, I like it," he says when questioned, "and I'm planning to spend the rest of my life here." And Minka, who works in the creche looking after the newly-born, is equally enthusiastic.

But not all the newcomers have such a clear-cut view. Have they all come to stay or are some just marking time until economic conditions improve and "better" opportunities present themselves? It is hard to say. In the meantime both kibbutz and olim profit from their mutual experience.

## Strategy of the Ten Plagues

The Holy One blessed be He used an Emperor's strategy in inflicting the plagues on the Egyptians. What does an earthly king do when a province rebels against him? He sends his legions to surround it. First he cuts off their water supply. If they repent he is satisfied; if not he makes terrifying proclamations against them. If they repent he is content; if not he shoots arrows against them. If they repent he is satisfied; but if not he brings up mercenaries feared for their cruelty against them. If they repent he is satisfied; but if not he brings up mighty spearmen against them. If they still do not repent he throws burning oil on them, or uses great catapults against them. If they repent he is satisfied; if not he overwhelms them by sheer weight of numbers. If this does not work he imprisons them in dungeons. And if this does not prove effective he executes all their great men.

Thus it was with the Holy One blessed be He and Egypt.

First he cut off their water supply, for it says (Psalms 78:44), "He turned their Nile into blood." When they did not repent He brought terrifying noises against them: the plague of frogs whose terrible croaking was unbearable and "entered into their very houses." Then He launched arrows against them: these were the lice which stung the bodies of the Egyptians. But nor did this prove effective so He sent cruel soldiers against them. This was the plague of the mixed multitude of noxious beasts. Still they did not repent, so He sent his mighty spearmen: the plagues that slew the cattle. As they still did not repent He sent the burning oil: boils. This failing, He sent the hail, corresponding to stones from catapults. But still they proved obdurate, so He sent the overwhelming numbers, the locusts. As they still did not repent He imprisoned them with the plague of darkness and when they perished in their evil he sent the final plague and executed their first born.

From the Mishna

## Skilled Community Of Italian Origin

By S. U. NAHON

THE most ancient of the European Diasporas, the Italian, composed of descendants of Jews who settled in Rome before the destruction of the Temple, of Jews who had settled in Italy after the expulsion from Spain, and of those who had come to the peninsula at different times from various countries in Central-Eastern Europe, have made and are still making their contribution to the rebirth of Israel.

Three different streams can be distinguished in the Italian olim.

The first olim was formed of a few courageous souls animated by the desire to live an integral Jewish life according to tradition in the Land of Israel. This wave brought two outstanding personalities. One of the two became, while still very young, a leader of youth and of the Histadrut. He would probably have borne greater responsibilities had not his life been cut short during World War II when at his own wish he was parachuted into that same Italy whence he had come 15 years earlier: Enzo Sereni. The other exerted a decisive influence on

Italian Jewry. He was the leader of the Zionist movement, Alfonso Pacifici. Yet he is the least assimilated to the reality of Eretz Israel and though loved, admired and held in high esteem, is not followed even by his disciples of old in his ultra-orthodox orientation.

The second olim brought the bulk of Italian Jews living here today. Among them there is practically the entire leadership of Italian Zionism. The problem of olim had been on their minds for many years, without, however, their finding the courage to solve it, despite their aversion to Fascism. On the contrary, for some their "anti-Fascist duty" was a further obstacle to emigration. But when anti-Semitism reached Italy, a final impetus was given to their olim.

They started work with enthusiasm in all fields and had many qualifications for success. They distinguished themselves in learning Hebrew (which they were partly impelled to do by their lack of Yiddish and German).

Italian Jews are to be found in kibbutzim like Givat Brenner, Yavne and Sde Elihu, as members of the middle-class settlements, as professors of Mikra, psychology, pathological anatomy, physics, civil law, and statistics at the Jerusalem University, as teachers at the Technion at Haifa, at the Hebrew University in Jerusalem, in the School of Law and Economics, in industries, ranging from the production of electrical transformers and sensitized paper to pharmaceuticals and knitwear. Industries are another important enterprise. In the free professions and as officials, in financial and business enterprises, in the arts and in letters, in every branch of society Jews of Italian origin can be found and they are on the whole appreciated and esteemed.

### War Casualties

The third olim of the post-war period brought groups of pioneers, some to kibbutzim where there were already "olim," and some to centers like Regavim and Ruhama. There was a metallurgical industrialist and one of the founders of an important hotel concern. But Jews from Italy, like Jews from other Western countries, came here only in dribs.

Italian Jews, all told, including children, number some 1,400 or somewhat less than one per thousand of the population. Italian Jewry, like others, made its contribution in the War of Liberation: 19 fell, among them two pairs of brothers, descendants of ancient, noble families of this old "tribe."

It would not be exact to say that Italian Jews are "orthodox." But it is typical that they have transplanted, with the full co-operation of all sections of the Italian-Jewish community, the 250-year-old synagogue of Consiglieri Veneto to Jerusalem, where prayers are conducted according to the very ancient Italian rite. The critical edition of the Bible which will soon be published is the work of the most illustrious of Italian Jews in Israel, the late Professor Moshe David Umberto Cassuto, and Professor E.S. Artum has started the publication of a 14 volume commentary of the Bible for the use of schools. The Italian Jews show that even groups that are numerically small can make a substantial contribution to the building of the State and to the renaissance of Hebrew culture.



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## Newcomers Take Over Abandoned Towns

### Bulgaria's Freedom A Spur to Zionism

### Akir: the Importance of Living

By DAVID VITAL

By YA'AKOV NIZANI, M.L.C.

UNTIL the great, post-1945 wave of immigration there were some 10,000 Bulgarian Jews in the country and about five times that number in Bulgaria. Since then Bulgarian Jewry has been almost wholly transplanted to Israel. They derived partly from Greek-speaking traders who settled on the shores of the Black Sea in the times of Byzantine Empire and partly from refugees from Spain who, by virtue of their higher culture, gradually impressed their customs and language upon the others. With the independence of Bulgaria from Turkish rule the Jews of the country tasted equality of rights and freedom of entry into the professions. But the impact of this freedom and nationalism served to turn them towards Zionism and Bulgarian Jews have been represented in all the aliyot, the early settlement of Har Tzur, the village of Bat Hanan near Rishon LeZion, a substantial part of Tel Aviv (the Mercas Mishkari quarter), and with the fifth aliyah Kfar Hittim in the Lower Galilee. Bat Haver in Emeq Hefer, they have joined in settling points in all other parts of the country.

Many Professions. The last aliyah settled principally in the towns and villages abandoned by the Arabs. Jaffa, Lydda, Akir and whole areas of Haifa, Jerusalem and Tiberias. It brought a large number of professionals—doctors, dentists, teachers, lawyers—and skilled white collar workers. The Bulgarian Jews are a literate and talented group who have produced writers, men and women of the theatre, and musicians. Some have become fully acclimatized and succeeded in overcoming the language obstacle. Raphael Elias and Joseph Giora Hebrew poets, are both from Bulgaria.

Bulgarian Jewry shows what level a Sephardi community can attain under normal conditions and when sources of culture and education are open to them. The Zionist liquidation of the Bulgarian exile there are only about 5,000 Jews left, many of whom are candidates for immigration) has therefore brought a superior element to Israel whose good name went before it.

Bulgarian Jews are now sinking roots in this country and lending their abilities and energies to the work of reconstruction.

This was odd. The Bulgarians are very commonly thought to be one of the best elements that have come to this country and in their first months in Akir (now re-named Ekron, by the way) they did a fine job of cleaning up the village, making the brown earth houses habitable and pulling down those that were beyond it. Akir rapidly sprang to new life and those who passed through it regularly (the village stands across the old route to Jerusalem) would see constant progress. Yet, within a year, many of the Bulgarians had left and today there are three of them for every seven Yemenites (who form the largest group), Iraqis and others.

### The Ingathering in Figures

Immigration to Israel between 1922 and 1948 (by countries of origin) is listed in the first column, and from 1949 to 1952 in the second.

1922-1948	1949-1952
EUROPE	14,148
U.S.S.R.	6,532
Latvia	5,775
Lithuania	1,363
Poland	122,364
Romania	25,838
Bulgaria	1,857
Yugoslavia	1,845
Czechoslovakia	2,794
Germany	51,452
Austria	8,845
Switzerland	10,773
Hungary	1,234
England, Ireland & Scotland	1,022
Holland	1,129
France	1,283
Italy	1,236
ASIA	34,454
Turkey	2,017
Yemen	11,871
Aden	1,275
India	79
China	22
Other countries	1,940
AFRICA	910
Morocco, Tunisia & Algeria	910
Libya	788
South Africa	788
Other countries	1,285
AMERICA	4,940
U.S.A.	2,200
Canada	220
Mexico	40
Brazil	107
Argentina	110
Other countries	72
AUSTRALIA & NZ	48
Various countries	4,950
Not indicated	27,494
TOTAL	347,451

There are 400 families in all. It was not that the Bulgarians were not used to the manual labour by which they had to maintain themselves in Akir. They were mostly workmen from Sofia and other towns. But they found the conditions too hard and the rewards too meagre. As they drifted away the Agency began channelling in Jews from Yemen because, as we were told, "they are men of work and are content with a little".

The problem of Akir (by no means unique) is twofold, partly economic and partly social. It was planned to be a labourers' village (Kfar avodot) and families were allotted no more than a dunam and a half of land and granted loans of IL 100 each with which to buy implements, seeds and other small farming needs. These plots were thought enough to produce half an average family's living. The rest was to be earned by outside work, mainly in the citrus groves of the region.

The villagers were generally agreed that the plots were adequate, though the loans, they thought, were not. "You buy a few lengths of pipe and a few tools and there's nothing left," we were told. Many of them knew nothing of farming when they arrived and there was much waste of water, for example, so that their small loans were soon used up. The agricultural instructor came only twice a week and could not manage to see them all and give them practical demonstrations. When they asked the authorities to send him four times a week it was explained that there was no budget for it. It took time for the settlers to learn the difficult art of raising fruit and vegetables out of the earth. Not all had the patience to persist.

Nor was it always possible to find adequate outside work. In the past half year it has been particularly difficult to get jobs and the daily wage has often fallen to IL 2. Akir, we were told, was in an area officially designated for agriculture. Hence no factory has been established there, nor, so far as we could discover, has much been done to develop home crafts. The plan that Akir be a labourers' village seems, therefore, to be based on some miscalculation.

**Town Life**  
The other side of the problem, the social one, derives from the fact that the Bulgarians were almost entirely town-dwellers. When their work was done they liked to take a walk in town. "Here there is nowhere to walk to," they have no cinema (though they hope to have one this year), there is nothing to do. The rewards for work—entertainment in all its forms—were missing here. But there was no trouble finding it in Jaffa. Even families that had received their new houses would decide to move away to a life which they found sweeter and more familiar, the sort of life they believed they could never find in Akir.

So many left while some stayed and were reinforced by unfamiliar people with different habits and different demands. New internal problems arose. The Europeans wanted a bet tarbut (cultural centre), while the highly overbearing Oriental Jews wanted a synagogue and there was not enough money for both. Akir continued to reflect the course taken by the country at large.

Those who left suffered from the most common of this country's ills—impatience. The Akir they left in 1949 and 1950 is dwindling and the new Ekron is a neater, cleaner, pleasanter place than they would imagine. More years will pass before their roads are saved electricity (and a cinema) installed, the old buildings entirely torn down and the inhabitants fused into a coherent community. But it will take time and lives will have to be lived while the progress goes on. They did not want to be sidetracked (as they thought) in a little village south of Rehovot.

**Old Lady Jaffa**  
Jaffa is learning from Tel Aviv's mistakes. The municipality has just spent IL 50,000 on enlarging the beach of the former Jaffa Club to which Tel Avivians flock in the summer. The Luna Park, now troubled in size, is another attraction of the city and though its garden cafes are less plush than those of Tel Aviv, their atmosphere is friendly.

**Tax Success**  
Old Jaffa has been destroyed innumerable times, but it is indestructible. An empty shell in 1948, its population has since risen to nearly 60,000. Behind Jaffa's civic success are the Bulgarians—the majority—with a strong minority of diligent Rumanians and a sprinkling of North Africans. There are only 200 unemployed on the lists of Jaffa's labour exchange, a record which is partly explained by the fact that no less than 100,000 people work in Jaffa. The 26 large industries, the 400 small ones, the 50 garages, the 60 laundries, and the 85 carpenters' shops and timber yards, not forgetting the 300 cafes and restaurants, all need far more hands than the local inhabitants can supply.

**No Hotels**  
The weather was bad, so after a hearty dinner I decided not to go on to Tel Aviv but to find myself a bed in Jaffa as I had often done in earlier days. But when I asked a constable to direct me to a hotel the guardian of the law frowned and asked why I wanted to sleep in Jaffa. Finding my explanation unsatisfactory he stopped a passing sergeant of police. He asked me point blank whether, for some reason, I was afraid to sleep in Tel Aviv and could he see my identity card? It became increasingly clear that there is no hotel, inn or hostel of any description in Jaffa, a city of nearly 60,000 inhabitants.

At this a friendly citizen volunteered the advice that, if I really wanted to sleep in Jaffa I should get to the tower square. The tip was clearly given with tongue in cheek but I was sufficiently curious to follow it up. And as a matter of fact I found, around the tower square, quite a number of beds who were willing to put me up. Each was protected by several young men, giving the impression that this particular trade is reserved for cooperative enterprise in Jaffa. A brace of constables passed through the square and I followed in their wake for a conducted tour of Jaffa's Old City—which has the atmosphere of a North African kasbah and is inhabited by the same kind of people. However, most of Jaffa's Old City was demolished in 1949 and reduced to a still more picture.

## THE CONSUMERS' COOPERATIVE MOVEMENT

THREE principal qualities characterize the Consumers' Cooperative movement in Israel.

1. The consumers' movement in Israel is part and parcel of the Israel labour movement and is an arm of the Histadrut. Membership is open to anyone who does not exploit others and who lives by the toil of his hands.

Cooperation means joint activity and mutual assistance, and there is no one like the worker who lives on a fixed wage or salary who needs the boon of mutual aid without which he cannot succeed in the struggle for existence.

2. The second main quality of the Israel Consumers' Cooperative movement lies in its affiliation with the international cooperative movement. The Rochdale principles and the laws of cooperation upon which the cooperative movement in the world is based constitute the basis of activity of the Consumers' Cooperative in Israel. The local movement is part of the international cooperative movement whose membership throughout the world exceeds 100 million men and women in 45 countries, and maintains connections with the cooperative movements in all countries where a free and independent cooperative movement exists.

The third quality derives from the two mentioned above: the movement is borne on the shoulders of the masses; it is a genuinely democratic movement operated by and for the public.

It is clear that the cooperative movement in any country makes its own peculiar contribution and stamps the characteristics of that movement with its own individual seal. The consumers' movement in Israel is growing and developing at a rapid pace. It is fulfilling an important function in the economic construction of the State and at the same time guards its own economic independence.

**Birth of a Movement**  
The consumers' movement in Israel was born many years ago—during the first world war. It passed through different periods and stages of development, but always remained faithful to its main task: defending its members' interests and at the same time remaining devoted to the State and its laws.

The working masses set up cells of consumers' cooperatives in order to raise the real value of their earnings by avoiding unnecessary commercial mediation which increases the cost of living, and in order to lay the foundation for a free working society liberated from the yoke of exploiting capital, and maintaining a system of regular and systematic supply offering its members the best for the least possible cost. The masses are keeping faith with their cooperative institutions because they know that they are a stronghold for them and their standard of living no matter what the economic conditions prevailing.

The consumers' cooperative network in Israel today embraces some 800 consumers' societies in town and country, in workers' blocs and cooperative settlements and collectives which are consumer-producer cooperative units. Among these societies are training farms and farm schools. The member-customers of Hamashbir Hamarkazi number over one thousand, the wholesale centre serves over 500,000 people. The number of cooperative stores comes to one thousand and they serve 125,000 families.

The turnover of Hamashbir Hamarkazi came to over IL 14.5m. in 1949, to IL 25.5m. in 1951, and to IL 40m. in 1952. Sales by the affiliated societies rose from IL 17m. in 1949 to IL 31.8m. in 1951 and to IL 50m. and over in 1952. The number of employed in Hamashbir Hamarkazi and the various types of consumers' societies rose from 1,500 in 1949 to over 6,000 at the beginning of 1953.

The basis of the Consumers' Cooperative movement is the individual member. He has a voice in all matters. The general meeting of members is the supreme institution of the consumers' society. Decisions are taken by majority vote. The minority respects these decisions. Decisions adopted by the majority are binding on all members, without exception.

The Consumers' Cooperative in Israel has grown by vast dimensions as to become the main factor for supply and distribution in the Yishuv. One hundred and seventy thousand families, over one-third of the population of Israel, are included in the Consumers' Cooperative network which maintains cells in town and country throughout the land.

Hamashbir Hamarkazi is the central wholesale institution of the consumers' movement. It is a cooperative made up of members of collective settlements, workers' cooperatives, and the society of consumers in town and country. Hamashbir Hamarkazi operates through institutions elected by the general meeting in which participate representatives of all cooperative bodies who are members of Hamashbir Hamarkazi. It is they who determine the main lines of activity and who decide upon all matters pertaining to Hamashbir Hamarkazi. The general meeting elects a council on which all members are represented. The council meets once every two months. It elects the management of the institutions.

Hamashbir Hamarkazi maintains many different departments. It strives to supply all the needs of its members. Its main departments are groceries, meat and chicken supplies, seeds, chemicals and chemical fertilizers, agricultural machinery and implements, dairy equipment, refrigeration, irrigation accessories, pumps, engineering tools, building and plumbing materials, textiles and footwear, office supplies and writing materials.

Hamashbir Hamarkazi plays its role in the international consumers' cooperative and its representatives participate in the international institutions of the consumers' cooperative movement in Europe and America.

**Scope and Activity**  
Hamashbir Hamarkazi does its utmost to supply its membership with Israel-made goods but, where it is necessary to import goods from abroad, it plays an important role in the development of Israel's foreign trade. After having consolidated its position as wholesale supplier to workers' farms and the consumers' association, the development of Hamashbir Hamarkazi naturally conveyed it to the next step—penetration into industry in which field it can boast of remarkable achievements.

In order to mobilize more means for use in trade and industry, Hamashbir Hamarkazi established a daughter association—Hamashbir Kishufim. This institution maintains funds in partnership with other organizations, to help members from the annual earnings. Hamashbir Hamarkazi returns a dividend in proportion to the amounts purchased.

Hamashbir Hamarkazi set up and acquired its own production concern and set up firms in cooperation with other industrialists. Among these are the large oil production factory "Shemen" in Haifa and a large textile concern at Asur. Hamashbir Hamarkazi established a special company to set up refrigeration projects, a paper production firm in Jerusalem, flour mills, a wool processing factory at Kfar Saba and others. Together with other industrialists, Hamashbir set up the Israel Fuel Co., Petroleum Chemicals, the Nether Cement Works, Hamgaper, Hamahim, Plishtan, etc. It also set up a long row of concerns together with farm members or consumers' societies. A special auxiliary membership for trade was introduced in order to carry out the many tasks devolving upon it.

**Immigrant Integration**  
"Shufim" and "Kishufim", offshoots of the consumers' association, together with Hamashbir Hamarkazi, took in their stride all-out assistance for the new immigrants from the day they landed in this country. They opened tarkhanot (consumers' cooperative shops) in abandoned towns and villages, workers' settlements and maharot and organized a steady supply of commodities even under the worst of conditions, a function that proved a heavy organizational and financial burden. They saw to it that those who needed clothes should receive them in good time before the rains set in; they organized the marketing of the newcomers' products and established "Hamenu" which set itself the task of cultivating the immigrants' tracts of poultry and to supply the market with fresh eggs. They set up "Hamashbir Le'Osh" which undertook the numerous and responsible tasks in the sphere of supply.

The cooperative institutions undertook to assist even before the new immigrants were in a position to assume responsibility for their own lives. But as time went on, as they became accustomed to life in Israel and gained more experience, they graduated from mere purchasers to an association of owners and managers who were participating in the results of the consumers' cooperative movement and its rights and responsibilities.

The organization centre of the consumers' societies is the directorate of the Consumers' Cooperative movement elected by the countrywide convention in which representatives of all affiliated societies participate. Among the tasks of the Executive are: criticism, control and guidance. The union also has various departments in order to facilitate the implementation of the many tasks in the ramified network of the consumers' societies. The societies differ in character. The town association deals solely with consumption while that in the workers' settlements also maintains a production department. The consumers' societies also set up joint regional institutions to carry out joint and special activities. They are managed by their members. Every society is an economic body in itself. The management of the society is elected at the general meeting of its members to whom it is responsible.

**Growth and Expansion**  
The consumers' movement, its branches and sections are constantly expanding and growing. Hundreds of thousands of new members have come in recent years. Hundreds of thousands are clamouring for admission. The movement began not only to save money. It applies to social reform and is one of the important instruments in the hands of the working class to achieve its aims. Assured supply, good and cheap, is the basic means of guarding the health of the working family. Partnership between consumers brings own reward and opens untold possibilities of shaping the membership, the introduction and maintenance of democratic rule.

The consumers' project constitutes an important factor in the economy of the State and is one of the most important instruments in the hands of the workers and the Yishuv as a whole.

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